LIBRARY OF CONGRESS
00002365273

THE LIBRARY OF CONGRESS

THE LIBRARY OF CONGRESS

MATERIA HIEROGLYPHICA.

CONTAINING THE

EGYPTIAN PANTHEON,

AND THE

SUCCESSION OF THE PHARAOHS,

FROM THE EARLIEST TIMES, TO THE CONQUEST
BY ALEXANDER,

AND

OTHER HIEROGLYPHICAL SUBJECTS.

With Plates, and Notes explanatory of the same,

BY J. G. WILKINSON, ESQ.

MALTA.

1828.

PJ1095
.W6

" .....si quid novisti rectius istis,
" Candidus imperti; si non, his utere mecum."

183962
12

Introduction to the study of Hieroglyphics.

The Egyptians used 3 modes of writing; the Enchorial (language of the country) Hieratic (peculiar to the priests) the Hieroglyphic. Hieroglyphics are of 3 kinds:

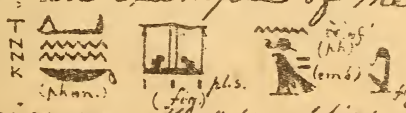
Phonetic { When the Hieroglyphic stands for a letter, as [hieroglyph] for a; &c.

Emblematic or Symbolic { When it is an emblem, or symbol of the thing represented, as [hieroglyph] for the Sun.

Figurative { When it is a representation of the object itself, as [hieroglyph] a Man.

In the phonetic style, words are formed of a number of these hieroglyphics, in the same manner as in every other alphabetic mode of writing; thus ⲉⲁⲓ 'beloved' is written [hieroglyphs] MAI; ⲓⲟϩ 'the moon' [hieroglyphs] d.s. Generally however, the vowels are less carefully made out, sometimes totally omitted; thus ϯϩⲱⲓⲧ is written [hieroglyphs] s.s. the [hieroglyph] being merely the female sign ϯ, which is placed after the word. In the names of objects, the characters forming them are often followed by a figure of the object itself (the demonstrative sign) thus, ϩⲱⲣ [hieroglyphs] d.s. 'a horse' is followed by the figure of that animal; ⲣⲁⲛ [hieroglyphs] d. 'a name' by the oval of kings' names. The emblematic, & figurative styles are too simple to need any remarks; an example of the three will answer better:

T N N K [hieroglyphs] (phon.) [hieroglyphs] (fig.) pl.s. [hieroglyphs] (ph.) (emb.) [hieroglyphs] fig.



"We give you the assemblies of Ra, the God".

When two words resembled each other, the same

Hieroglyphic often stand for either of them, as "Lord" ⲛⲉⲃ, & "all" ⲛⲓⲃⲉⲛ
The force of different signs is derived from the initial of the object they represent; thus, M is taken from ⲙⲟⲩⲗⲁⲕ 'an owl';
B from ⲃⲁⲗⲁⲛⲉ 'a goat'; * S from ⲥⲓⲟⲩ a Star.
This accounts for the number of characters given for the same letter, for as an Owl stands for M, so also ⲙⲁ 'water' will have the same force, as beginning with the same letter, & so on with the rest. This might seem to cause great confusion, from the miscellaneous use of different signs; but the Egyptians confined themselves to particular characters, in writing particular words; thus, Amun would never be formed of A M N, though the letters agree with that word, but of A M N. Some few variations are however met with in the mode of writing the same word, as [hieroglyph] or [hieroglyph] for ⲙⲁⲓ 'beloved', [hieroglyph], [hieroglyph] or [hieroglyph] for ⲛ 'of' &c. but these are very limited, & used with great discretion.
Besides, many signs are excluded from the phonetic alphabet, as a Camel, &c.
The next material point is the expletive sign; this is put after words, to denote their grammatical force; thus [hieroglyph] denotes an active sense, as [hieroglyph] ex. 'cuts'; [hieroglyph] shows that the word preceding it is a noun, as [hieroglyph] ex. 'great'; [hieroglyph] ex. 'honor'. (v. the vocabulary) In those groups, which are of common occurrence, or whose sense is unequivocal,

these signs are often omitted. The plural number is known by 3 lines ≡, following the object, or by that object being thrice repeated. (For the numbers, v. Plate 6.) The names of Kings are contained in 2 ovals, the first of which is the prenomen, presenting titles derived chiefly from the names of the Gods; the second, the nomen or phonetic name of the king, as Amasis, Ptolemy; the former preceded by the title 'king of men' 𓀭, 'Lord of the world' 𓇋, 'good God' (Divine bonus) 𓂋; the latter by 'son of Ra' 𓇋𓂋𓇳, 'Lord of the strong' 𓇋𓂋𓄿𓅱. Thus: 𓀭𓇋𓂋𓇳𓄿𓅱𓇋𓂋𓇳𓄿𓅱𓇋𓂋𓇳𓄿𓅱 (P. 11 R. 20 S. God Ptolemaeus) The Queens have only a phonetic oval, preceded by 'royal wife', the former (or mother) 'Queen of the world', 𓀭𓇋𓂋𓇳𓄿𓅱𓇋𓂋𓇳𓄿𓅱𓇋𓂋𓇳𓄿𓅱 (L. OPARSIS.) The names of individuals are followed by the figure of a man, & not inclosed in an oval, as: 𓇋𓂋𓇳𓄿𓅱𓇋𓂋𓇳𓄿𓅱𓇋𓂋𓇳𓄿𓅱 'Gyronanicus, Man.' Hieroglyphics are always to be read towards their faces; thus, if they front to the left (as the above) we must read from left to right; if to the right, from right to left, perpendicular lines from the top, downward. 𓀭 signifies a God; 𓀭𓇋𓂋𓇳𓄿𓅱𓇋𓂋𓇳𓄿𓅱𓇋𓂋𓇳𓄿𓅱 a man, 𓀭𓇋𓂋𓇳𓄿𓅱𓇋𓂋𓇳𓄿𓅱𓇋𓂋𓇳𓄿𓅱 a woman, 𓀭𓇋𓂋𓇳𓄿𓅱𓇋𓂋𓇳𓄿𓅱𓇋𓂋𓇳𓄿𓅱 a child. Historical tablets begin with the date of a King, but they omitted the date of any era until their conquest.

𓀭𓇋𓂋𓇳𓄿𓅱𓇋𓂋𓇳𓄿𓅱𓇋𓂋𓇳𓄿𓅱𓇋𓂋𓇳𓄿𓅱𓇋𓂋𓇳𓄿𓅱𓇋𓂋𓇳𓄿𓅱𓇋𓂋𓇳𓄿𓅱𓇋𓂋𓇳𓄿𓅱𓇋𓂋𓇳𓄿𓅱 (v. 2 Months in Pl. 9.)
Anno 49 Menes Tanyi die 20 regni regis Aamenemes

Architecture generally thus: 𓀭𓇋𓂋𓇳𓄿𓅱𓇋𓂋𓇳𓄿𓅱𓇋𓂋𓇳𓄿𓅱 Here the Kings' name is preceded by a title usual.

ly enclosed in a square, as those in Plates 1. 2. 3. The foregoing sentence answers to Hermapion's 'αιωνοβιος Φρη κρατερος φιλαληθης δεσποτης οικουμενης' sentences placed over the Gods, beginning "this is (the figure) of" have this form

pl. ΤΑΥΠΙ 'this is' ... N 'of'

emb. Isis

fig. Goddess.

A memorial μνημα, or commemorative inscription begins:

Offerings occur thus: . v. Vocabulary. Adoration or prayer

Funeral inscriptions frequently have this form.

deceased

"This is of osiris royal? Scribe Horus man born of Aftep Woman deceased."

ie. mummied

In historical subjects the kings names are preceded, & followed by a profusion of titles, relating to power, victory, &c; or 'like the Sun,' 'like Atmoo;' 'Lord of the Assemblies like his father Pthah;' 'like Horus; &c. Pronouns follow the groups as Σ ... N ... Ϥ, CONϤ (Copt: ΠΕϤCON) 'his brother;' Σ ... N ... K CONK (ΠΕΚCON) 'your brother'. In the names of districts, & towns, the sign 'land' is placed after them, as 'Phila or 'Ailak } land of'; land of Ap, or ΤΑΠΕ } ie. Thebes.

The signifies "foreign land", & may also apply to 'country' in general, in opposition to the particular sign.

Town, or abode is also ... HI 'house', as 'Abode of Amun' or 'Diospolis'.

These are the principal points in the construction of hieroglyphics, others will be found in the Vocabulary, & occur in studying the monuments themselves.

PREFACE.

" Sumite materiam vestris, qui scribitis æquam
" Viribus, et versate diu, quid ferre recusent,
" Quid valeant humeri,....."

IF I had listened to the advice of the poet, I should not have undertaken the mythology of the Egyptians, or attempted to write a text to the plates of this work; my only motive has been to render them more intelligible, than they would have been by themselves.

Before the reader enters upon the following pages, I must beg him to bear in mind, that my occupations in this country, in collecting new materials, and the want of useful books of information prevent my doing justice to the intricate subject before me,

and pray him indulgently to forgive the errors, * which must inevitably occur, but which time, and future discoveries, will, I hope, enable me to correct.

The principal characters of each god are alone given in the plates, under the most usual, or striking form.

Several deities are still wanting, but I trust, at some future period, to be enabled to introduce them, as a continuation of the Pantheon, with whatever additional hieroglyphical materials may be worthy of notice, or tend to advance, and facilitate that study.

(*) The hieroglyphic (given in the Alphabet) K, No. 11, will sometimes be found without the handle, or ring, owing to the Egyptians frequently merely painting that part, which time has effaced, in many instances. When without the handle, it reads NEB "Lord," or NIBEN "all."

The mode I have adopted, of writing Amun, and Amunti, is probably not altogether correct, as the Coptic would require an e, instead of the u. Rameses, and Ra should then have been spelt Remesses, and Re, though the pronunciation of these words admits of an A.

The prefix Mesphra, before the name of Tuthmosis appears to be merely a translation of the goose and globe, "Son of the Sun." The name of Menes, though not immediately connected with those which follow, I have introduced into Plate I. The earliest Egyptian kings had no prenomen, but merely a phonetic nomen, as is the case here. The plates of the Pantheon I had at first arranged separately, but have since thought it better to collect them under the more general, and comprehensive head, of "Series."

I take the earliest opportunity of acknowledging the kind assistance afforded me in the prosecution of this work, by my friend Mr. Burton, by many useful extracts from his own papers; nor can I omit the mention of the kindness of his companion, Mr. Humphreys; nor the valuable materials given me by Major Felix, the addition of several dates of the early Pharaohs, * and other equally useful selections from his papers. I am also much indebted to Mr. Harris, for his goodness in enabling me to have the text printed, and revised at Malta, and feel great pleasure in having an opportunity, of thus publicly expressing my gratitude for their kindness.

Supposing the reader to be already acquainted with the works of Dr. Young, and Mons. Champollion, I do not arrest his attention by the insertion of any explanatory account of the *phonetic system*, but

---

(*) Those queens, who ruled as *independent sovereigns*, appear not only to have had the same titles as the Pharaohs themselves, but to have been represented in the sculptures, as *kings* and *not* under the form of females; this form was however always admitted, when the queens were the consorts of the Egyptian monarchs.

An instance of this fact occurs in Nitocris; whose name may be seen in Plate I, variation of K. L. (of the second part of this work.)

follow the example of the poet, who

> " ..... *in medias res,*
> " *Haud secus ac notas, auditorem rapit,*"

and introduce him at once to the Egyptian Pantheon.

Pyramids of Geezeh,
July 1828.

MATERIA HIEROGLYPHICA.

PART. I.

EGYPTIAN PANTHEON.

So little has been faithfully recorded, and indeed so little was known, by ancient authors, of the deities of Egypt, that we cannot place much confidence in the vague accounts given by them. Admitting that the general division is correct, namely eight principal deities, from whom were born twelve (1) other, and from these again the remaining minor divinities, I proceed to point out the names of those that have been ascertained, beginning with the eight great Gods.

KNEPH, Nef. [*Plate I, Part I.*

The first of these is Kneph, Nef or Chnouphis, the deity of Elephantine and the Thebaïd. The sons of Ham had taught their descendants, the early inhabitants of this country, the true worship of one spiritual and eternal Being, who had alone disposed the order of the universe, divided the light from the darkness, and ordained the creation of mankind; but the Egyptians in process of time forsook the purer ideas of a single deity, and admitted his attributes

(1) The origin of the twelve *consentes* of the Romans.

into a participation of that homage which was due alone to the divinity himself. Kneph, or more properly Neph or Nef, (2) was retained as the idea of "the spirit (3) of God, which moved upon the face of the waters." Having separated the spirit from the creator of the universe, and purposing to set apart, and deify each attribute which presented itself to their imagination, they found it necessary to form another deity from the creative power, whom they called Pthah; proceeding from the former, and hence deemed the son of Nef. Some difference was observed between the power which created the world, and that which caused and ruled over the generation of man, and continued to promote the continuation of the human species; this attribute of the divinity was deified under the appellation of Khem. Thus was the supreme Being known by the three distinct names of Kneph, Pthah and Khem*; to these were joined the goddesses Sate, (4) Neith and Buto; and the number (5) of the eight great deities was completed by the addition of Ra and Amunra.

Nef was represented with a ram's head, sometimes with an asp, sometimes a vase on his head, the latter being the initial of his name; he was known by the Romans under the names of Jupiter Hammon Cenubis, and Chnoubis, at Elephantine, Amenebis in the Oasis, and Jupiter Hammon

---

(2) Nef, which signified spirit or breath, is still retained in the Arabic of the present day. Can the Emeph of Iamblicus have been corrupted from Kneph by the copyists?

(3) Horapollo says "The snake is the emblem of the spirit which pervades the universe."

(4) I had before by mistake introduced Athor instead of Sate.

(5) Diodorus L. 1. s. 13. mentions eight names, but does not inform his reader if they are the eight great deities of Egypt, or no. He places them as follows: Sol, Saturnus, Rhea, Jupiter, Juno, Vulcanus, Vesta, Mercurius.

* The preserver, creator & generator.

intelligible principle is contained, it is more happy only in silence"

with the head of a ram "*unde recurvis . . . . . cum cornibus Ammon.*" I will not pretend to account for this mistake; it seems however that the ram-headed god never had the title of Amun, except when represented as Amunra with the attributes of Kneph, nor can I trace that distinction between the figure before us, and one of similar form, which a learned author has considered a different deity, and presiding over the inundation, since the god of Elephantine has the same office as that ascribed to the one he distinguishes by the name of Cnouphis. (6)

"The inhabitants of the Thebaïs" says Plutarch "worship their god Kneph only, whom they look upon as without beginning so without end, and are exempt from the tax levied for the maintenance of the sacred animals;" this could only be true, if he meant the earliest inhabitants of that district, for the worship of Amunra was much more extensive, except at the island of Elephantine and Syene. Eusebius tells us he was also "the Agathodæmon;" but more properly the snake, which presided over the houses and possessions of individuals, was sacred to him, or was one of his emblems. This snake an ingenious savant supposes to be different from the asp, which he calls Uræus, and the origin of the word basilisk; (7) but the boat of Kneph in *Plate III*, and *figure I, Plate I*, seem to argue strongly in favor of the opinion, that the serpent, so often seen guarding the wine-presses and gardens in the Egyptian tombs, is an emblem, at least, of the god before us. The description given by Eusebius of "Kneph with a human head, azure black color, bearing a feather on his head," agrees exactly

(6) I have also found an inscription in that Island, beginning Χνουβι Θεωι.

(7) I allow it, at the same time, to be the emblem of a King, but not exclusively.

& he also holds in his hand a girdle and a sceptre & is thrusting forth an egg out of his mouth.

with the god in *Plate XXV*, who cannot be in any way related to Kneph having always the title of Son of the Sun, consequently one of the second order of deities.

AMUNRA. JUPITER. [*Plate II.*

From Nef I proceed to Amunra, who, though a mere production of the almighty hand, was soon considered of more importance in the Egyptian worship than the Being who had created all things; when I say of greater importance than the first and oldest deity of their mythology, it will, and is intended it should be understood in the fullest acceptation of that word; for though we often find Amunra making offerings to Osiris, we should remember that the latter is then in the character of the president of the most sacred and undivulged mysteries of the Egyptians, and not in that of a god alone, the offspring of Seb and Netphe. One singular circumstance has been remarked by me on many of the oldest monuments of Egypt, that the heiroglyphics or phonetic name of Amunra have been continually ~~changed~~ substituted for others, the combinations of which I could never discover, being most carefully erased, and the phonetic name of Amunra placed in their stead; this, which is deserving the notice of future travellers, may perhaps some day be explained; the figure of the god remains unaltered; as is also the case with that of Khem, in the character of this deity, whose phonetic name Amunra, and not figure, has been changed. To make this last point more intelligible, I must acquaint the reader with a fact not yet mentioned; that the gods, and particularly Amunra, took the character of several other deities; as: of Khem, Ra and Nef; and even the attributes of Osiris; but he is then known by the hieroglyphics accompanying each figure, which are always

Amunra, and differ from what are given these deities in their own character.

Amunra might well be placed as the first or leader of the eight great deities, from the particular worship paid him, especially at Thebes, and from his title "King of the Gods," (8) though this may only refer to his superiority over the succeeding order of divinities.

These his claims to priority being taken into consideration, I have placed him second only to Nef, the parent and origin of the Egyptian mythology. As Ra was the sun itself, or the material and visible orb, so was Amunra its splendor and beneficent property, or the author of light and heat, (9) an idea expressed by the word Amun, which is sometimes applied singly to this deity without the addition of Ra. Manetho indeed says Amun means "concealment;" and Hecatæus observes that so far from being the proper name of the god, it was a word in common use, signifying "come," (10) by which his benignant influence and presence were invoked; it seems also according to Iamblichus to signify "that which brings to light, or manifestation."

Amunra or the Amun of Thebes was considered the same as Jupiter, merely from his having the title of "King of the Gods;" for when the Greeks found the least resemblance between the deities of Egypt, and their own, which was often so slight as scarcely to be traced, they scrupled not to consider them as answering to those of their mythology; and from them indeed they had borrowed their first ideas; he also answered to Phœbus, distinct, as he originally was from Apollo. I avoid as much as possible every compari-

(8) Conf. Porphyrius de abst. "*Quorum ducem esse solem.*"

(9) They did not then know that these two were distinct.

(10) [illegible]

son of the two, and confine myself for the most part to the bare mention of the Greek name, whenever there are any plausible grounds for admitting it. This god is represented of a blue color; given also to some of the principal deities of India. The horned snake is said by Herodotus to have been sacred, to him and buried in his temple at Thebes; I have seen these and other snakes embalmed, from the tombs at Qoorna, the modern name of the Necropolis and its vicinity.

For Plate III. v. notes on the Plates.

RA. SOL. [*Plate IV.*

Ra, Piré,(1) or Phrah, the material and visible sun, naturally follows Amunra, if not from the importance of his character, at least from the relation he bears to the last mentioned deity. It was from him that the Egyptian kings borrowed the title of Pharaoh, or rather Phrah, the sun personified by the king. Many subdivisions of Ra are observable, as Aroeris, Mandooli, and others, of which we shall have occasion to speak hereafter. We also find Nef standing in the orb of the sun, accompanied by the scarab, the emblem of the creative power or Pthah, which may be seen in *Plate* 8. The sun on his resting place, or that part of the firmament immediately below him, was in a simple character belonging solely to the god Ra, represented with a hawk's (2) and sometimes a human head; while the sun, at his meridian height, was considered as bearing some relation to the creative power, (3) and was accompanied

(1) Piré, pronounced Biré, is the modern name of the sun in Coptic. פּרעה

(2) Porphyry "*soli accipiter dedicatur, quia lucis et spiritus symbolum est.*"

(3) Porphyry however says "*Cantharum soli accomodatum.*"

by the scarab, with the emblems of power and life; an instance of which is given in *Plate IV, fig.* 4. The sun in his concave resting place, is sometimes seen supported by the backs of two sitting lions. (4) The same plate shows him received into the arms of a goddess, and receding behind the western mountain of Thebes; where these sculptures are found; and indeed the hieroglyphics, though much defaced, (5) seem to mention "the abode of the sun in the western mountain," or "in the lower firmament of the west." Whether these are the arms of Neith, of Buto, or of Athor, it is at least certain, that the latter is frequently seen coming from behind the mountain, under the form of a spotted cow, as may be seen in *Plate XXII;* which probably gave rise to the idea, in the Greek mythology, of Venus, the daughter of Cœlus and Light.

PTHAH OR PTHA. VULCANUS. [*Plate V.*

Pthah, the creative power or demiurge, is called by Iamblichus "the artizan, and leader of mundane artizans, or the heavenly gods." A singular sentence is found in the same author, strengthening the fact, of the goddess, bearing on her head a single feather, being that of Justice or Truth; a proof of which I shall bring forward, in speaking of that Goddess. Pthah, as we see in the plate before us, is not only accompanied by her, but bears the title of "Lord of Truth" in his hieroglyphics. Iamblichus says "the artizan intellect, which is the Lord of Truth;" and again, "in as

(4) *Animalia sunt solaria.....velut leones.....*" Proclus de sacrif.

(5) My object being principally to give the various forms of the gods, I have omitted the remainder of the hieroglyphics behind the figure of the man, in this plate.

much as without falsehood, and artfully with truth he performs all things he is called Phtha." The *ph* or *p* being the Egyptian article, the remaining syllable is "thah," which bears a great resemblance to the word truth in the Coptic language.

Pthah is then the Lord of Truth, which was itself deified under the form of the above mentioned goddess. He was sprung from an egg, produced from the mouth of Neph, who was thence considered his father. The beetle (6) was particularly sacred to him, and signified the world, or all creation; as it was also the emblem of the sun, "from having thirty fingers, equal to the number of days in a month." The frog too was characteristic of this deity, from its being, as Horapollo informs us, the symbol of man, in embryo; that is, of the being, which, like the world was the work of the creative power. There are other characters of Pthah, as Pthah Sokar Osiris, Pthah Tore, but as they are represented by the Egyptians as different divinities, I have thought it better to keep them apart from the god, of whom they perhaps were originally emanations, and treat of them in the place I have assigned them among the minor deities.

The opifex, workman, or framer of the world, supposed by the Greeks to have something in common with their Vulcan, has been confounded with that deity.

The form of this god is generally a mummy; not holding in his hands the flagellum and crook of Osiris like Henso, but merely the emblems of life and stability, with

---

(6) Plutarch says "There are no females of this species, but all males;" they were thence considered fit types of the creative power, self acting, and self sufficient.

the staff of power common to all the gods and even (7) goddesses of Egypt. I have reason to believe Pthah also took the form of the god, bearing on his head, or clad in the symbol of stability; like that given in *Plate XIII, fig.* 5, with the name of Osiris accompanying it; he will then be in the character of that deity. This emblem is found with him in the fourth figure of the plate before us. May his title of Toses signify "the Creator of the World"?

KHEM. PAN. *Plate VI.*

Khem, the generative principle, particularly worshipped at Panopolis or Chemmis, (8) was as I before mentioned, the second of the deified attributes of the almighty founder of the universe. This idea was not confined to the procreation and continuation of the human species, but extended even to the vegetable world, over which he presided: hence we find him accompanied by trees and other plants; and kings either employed in his presence tilling the land, or preparing it to receive the generating influence of the deity. To this god the ancient Egyptians dedicated all their ex-votos in the quarries of the Kossayr road; nor were temples and votive inscriptions put up in honor of Sarapis till the time of the Romans, and in a few instances during the reign of the Ptolemies. In the Greek ex-votos he is

(7) I at first supposed it belonged only to the gods, but since find the same goddesses hold this and the flower headed staff. The former had not the head of a bird as supposed by Kircher, and ancient authors, but of a quadruped; nor is the latter a lotus flower, but of some other water plant, from which they borrowed the capitals of their columns, and various ornamental devices.

(8) A name still retained in the modern appellation of El Khmim or E'khmim.

called Pan of Thebes, but the hieroglyphic inscriptions have not the title Amunra.

Thriphis was the favorite, and contemplar companion of Khem, as well at Panopolis, as in the ruins* west of Sooháq, but I have been unable to discover, if she be the goddess with a lion's, or cat's head; if one of the eight great, or of the twelve secondary deities. In the second line of hieroglyphics he is called "Son of Isis;" it is the only instance I have met with, and being in a tomb, may merely refer to some inferior character of this god, in the region of Amenti; in the fourth line he is styled the Sun; that is, the generating power of the only source of warmth, which assists in the continuation of the various created species.

The land of Khem or Chemmo was the original name of Egypt, called also land of Ham; or Chemmia, "from the blackness of the soil," and signifying, according to Plutarch, "the black or pupil of the eye;" but it was perhaps the richness of this soil, which suggested the relationship that subsisted between Egypt, and the god of generation.

SÁTÉ. Juno. *Plate I. Part 2.*

This goddess always accompanies Kneph in the ex-votos at the Cataracts, and the Island of Seháyl (9). At the quarries of Caracalla, Jupiter Hammon Cenubis, and Juno are said to preside over the hill, on which the column bearing the inscription has been erected.

But this would not have been sufficient to identify the goddess, had not the sculptures presented the name (1) of

(*) i.e. At Athribis or Crocodilopolis. Tr.

(9) The ancient name of this Island Setc is not unlike that of the goddess before us.

(1) V. The arrows on a standard in this Plate.

an arrow (which piercing a standard forms her hieroglyphic) in phonetic characters expressing the word Sate. Horapollo tells us Sate presided over the lower part of heaven, and Neith over the upper (2) firmament; if this be true, the figure of the goddess in *Plate XXI, fig* 2, may be Sate in her character of the lower firmament, where her office relates more particularly to the dead. I have for this last reason introduced her into a different Plate, as the deified attribute of this goddess, in an inferior capacity, the lower regions or Amenti itself.

NEITH. MINERVA. *Plate VII.*

I was at first inclined to believe the goddess Anouk, or Vesta the same as Neith, but the inscription of Sehaýl contradicts this supposition.(3) Some doubts too arise as to the propriety of considering Maut, the same deity, and future discoveries may perhaps maintain the claims of Buto to the title of Mother Goddess.(4) Plato tells us Minerva was in the Egyptian language called Neith, and Cicero considers the Minerva of Sais, the offspring of the Nile; but the deity, for whom the following inscription was engraved on her statue at Sais: "I am every thing that has been, that is, and that shall be, nor has any mortal ever yet been able to discover what is under my veil," could not be considered the daughter of that god. Plutarch, in another place, says: "Isis is frequently called by them Athena, signifying in

(2) The cap worn by Neith signifies, when accompanied by the hieroglyphic of land, "the upper country" that worn by Sate is of "the lower country."

(3) Vide however the first line of hieroglyphics in this plate.

(4) Neith was also called "the mother," as Pthah was styled "the father of the gods."

their language, I proceeded from myself;" from which the Greeks borrowed the idea of that goddess being born without a mother; and her being represented holding in her hand the bow and arrows led to a similar idea in the Greek Mythology. Porphyry, as quoted by Macrobius, considers her "that virtue of the sun, which administers prudence to the human mind." Lions were sacred to the mother goddess, as to the Cybele of the Phrygians, and the Vulture appears to have been peculiarly emblematic of that deity.

BUTO. LATONA. *Plate VIII. Part I.*

The title of Maut or Mother, if really applied to Buto, may probably not require the sense of parent of the gods, like that given to Neith, but may refer to the part she took in the creation, or to her office of nurse of Isis and Osiris. (5) The goddess represented in this plate is different from that in *Plate IX, part* 1; which last, known by the vulture, is evidently Maut; indeed the eighth or last line of hieroglyphics seems to present that name phonetically; the hieroglyphics over the figures in *Plate X, part* 1, differ but little from those in the plate before us; her name may also be Koht, and she is called "beloved of Pthah." Maut again in *Plate IX, line* 7, is "the directress of the temple of Pthah, queen of heaven, ruler of the world;" the 6th line seems to present the name of Sate, the potent Hakte, or, by changing the order of the letters "Kohte;" and in the third line is "Maut, the daughter of the sun, who presides over the world."

---

(5) Herodotus, L. 2. c. 156.

Buto was moreover confounded with Minerva, who was said to have been the nurse of Bacchus. (6)

The oracle of Buto was one of the most celebrated in the world, and the honors rendered this goddess by the Egyptians must have been very great; but whether the figure, by which she was represented, bore the head of a lion, or a cat, I do not as yet pretend to decide; the latter may have been Bubastis or Diana, who may divide with Buto and Thriphis the figures in the plates before us. The sacred animal of Buto is said to have been the mygale or shrew-mouse.

Before I attempt to give any account of those deities who followed the eight great gods, it will be necessary, in addition to what has been already said of the deification of the attributes of the divinity, to observe, that the multiplicity (7) of objects of Egyptian worship was owing to the indiscriminate admission of whatever was considered beneficial to mankind, or in which the least resemblance could be traced of the properties of those deities already worshipped.

We cannot now determine, whether or no the adoration paid to animals originated in the finesse of the priesthood; (8) who, in order to crush the turbulent spirit, and prevent the continual coalitions of this people, introduced the worship of different deities into the various parts of

---

(6) Diodorus, L. 3. s. 69.

(7) Every month and day were consecrated to a particular deity. Herod. 2. c. 82.

(8) Diod. I. 89.

Egypt; producing, as it was intended, that enmity which Juvenal ridicules in his Satyres . . . .

.....numina vicinorum
" Odit uterque locus, quum solos dicit habendos
" Esse deos quos ipse colit.....

Not only these animals were adored, as the divinities of the towns immediately under their protection; many of the towns were themselves deified, under the names they bore. They did not however extend their adoration to heros or deceased (9) monarchs, like the Greeks; and no one, at all acquainted with Egyptian mythology, will ever admit the erroneous notion of Osiris having been a deified monarch of the country.

In mentioning the remaining gods, it is not my intention to follow the order of the twelve secondary deities, and thence to proceed to those of the third order; but next to the two contained in the second parts of *Plates IX* and *X*, pass on to Seb, and Netphe, Osiris and Isis.

The first (1) of the above mentioned divinities, is a goddess of the second order, being daughter of the Sun; she is probably the same as in *Plate XXXIII, part* 2.

The second (2) is the lion headed god from the temple of Dendera; he is but seldom met with, and I have never found him in the ancient temples; I cannot therefore suppose him to be Djom, the Egyptian Hercules.

SEB. SEV. SATURN. *Plate XI.*

Seb, the father of Osiris, was the Saturn of the Egyptians, but different from the god whose rites were intro-

---

(9) Every Egyptian after death was deified to a certain extent, but no one became a god; they merely bore the name and form of Osiris, a name applied in the same sense to females. The kings had a title, answering to the *Divus* of the Latins.

(1) *Plate IX, part* 2. (2) *Plate X, part* 2.

duced by the Ptolemies; and whose temple, like that of Sarapis, was not admitted (1) within the precincts of their cities; for it was not without compulsion, that the rites of these two deities were permitted, " in whose honor victims were required to be sacrificed." Macrobius says " through the tyranny of the Ptolemies, they were obliged to receive these gods into their worship, after the manner of the Alexandrians, by whom they were particularly adored;" and adds, that " it was never lawful for the Egyptians to propitiate the gods by sheep and blood, but with prayers and incense." This agrees very well with the account given by Porphry; (2) that " those in earlier times, who performed sacrifices, offered herbs, flowers and trees; but not animals; and incense of aromatic substances; . . . . it was unlawful to slay animals;" yet Proclus allows that animals, plants, and even stones are suited to certain gods, in their worship. The question then is, whether victims were immolated.

Among the offerings made to the Egyptian deities, libations, and incense hold the first place, with flowers, fruit, and other productions of the soil; but geese, and other birds, gazelles, capricorns, the legs and bodies of oxen, or of the wild goat, and what is still more remarkable, the head of the victim, are placed before them. Geese were fed (3) for the service of the temple, and the priests, in addition to the sacred meats, were allowed "every day a quantity of beef (4) and goose," with a fixed proportion of wine.

---

(1) Macrob. l. c. 4. (2) de Abstin. lib. 2.

(3) Also for the priests and crocodiles; hence the frequent representations of fowling scenes in the tombs. Diod. l. s. 84.

(4) Herod. L. 2. c. 37, and Genesis c. 47 v. 22.

Wine (5) was also used in libations, except in the temple of Heliopolis, as we learn from Plutarch, (6) who also, on the authority of Eudoxus, observes, that until the reign of Psamaticus, wine was not allowed the kings, as in later times: "and if they made use of it in their libations to the gods, ... they poured it upon their altars, as the blood of those enemies, who formerly had fought against them." The authority of Herodotus also opposes those of Macrobius and Porphyry; who tells us that the oxen, after having been examined by a priest, and marked with his seal, were led to the altar and sacrificed. Victims were then immolated to the gods of Egypt; and at least the offerings, seen in the tombs, require that this should have been the case; they are however less frequent before the gods in the temples, than in the tombs, before Osiris in his character of president of Amenti.

The greatest difficulty is presented by what Herodotus affirms of the head of the victim. This, he says, being loaded with imprecations "was either thrown into the river, or sold to some Greek;" in consequence of which custom, he adds, "no Egyptian will eat the head of any kind of animal." In a very old tomb at Thebes is represented an ox, which has just fallen under the knife of a butcher, and the head being cut off is given to an Egyptian beggar; it is true, he might be contented to sell it, but to whom? there were as yet no Greeks in Egypt; or the imprecations, mentioned by the historian, might not have been customary, except when the animal was sacrificed to some god; but how do we find the head on the altars of the

---

(5) Either the wine,(7) or the vase which contained it, was called *arp* or *arep*.

(6) Plutarch *de Is. et Osir.* sect. 6. ⲁⲕ ⲉⲓϭⲫⲉⲣⲏϭⲓ - - - ⲉⲓϩ ⲧⲟ ⲓⲉⲣⲟⲩ.

(7) Innée find that wine is called ⲏⲣⲡ, in Coptic.

deities themselves? and would it even have been met with, among the offerings, placed before the dead,[8] if the account of Herodotus were correct! It seems more probable that, like the scape-goat of the Jews, the imprecations called down upon its head (1) were confined to a certain time, and to chosen animals, and not extended to every victim that was slain.

The story of the birth of the children of Saturn, recorded by Plutarch, abounds with self contradiction. "Rhea," who is Netphe, "having accompanied with Saturn by stealth, was discovered by the Sun, who hereupon denounced a curse upon her, that she should not be delivered in any month or year . . . . Mercury . . . wins from the Moon the seventh part of each of her illuminations; these several parts making five new days . . . he added to the three hundred and sixty . . . . . on the first was Osiris born . . . and Saturn committed the education of the child to Paamyles . . . . . ;" he was then the son of Saturn; but he soon afterwards tells us, "the two first, Osiris and Aroeris, are said to have been begotten by the Sun, Isis by Mercury, Typho and Nepthys by Saturn;" hieroglyphics at least clear up the point, and establish the claims of Saturn to the title of father of Osiris.

He is sometimes represented with a goose, standing on his head, which is the initial of his phonetic name. The dress of this god, and of Netphe his consort, are remarkably simple.

---

(8) Answering to the liturgies of the papyri.

(1) Leviticus c. 16. v. 21, 29, 34, all their iniquities...and transgressions... were put "upon the head of the goat."

NETPHE. NETPE. RHEA. [*Plate XII.*

Netpe has often been mistaken for Neith, but the discovery of hieroglyphics, (2) calling Osiris the son of Netpe and Seb, leaves no room for further doubts. It is not altogether impossible, that Horapollo may have ascribed to Neith, what in reality belongs to the wife of Seb; since the firmament is her emblem, or at least forms part of her name. If it be merely a syllable (3) in her phonetic hieroglyphics, his remark may be correct, and we may also separate the goddess of the heavens, enclosing the Zodiacs, from Neith, and from Netpe.

She is sometimes represented with a vase on her head, the initial of her name, and frequently occurs in the tombs standing in the sycomore, pouring a liquid from a vase which the deceased and his friends, and even the soul (4) of the former, are catching in their hands. She also presents them with a basket of fruit from the sacred tree. I do not know what are the reasons of a distinguished savant for supposing the fig tree sacred to Athor, and the Persea to Netpe, but the number of instances of this goddess in the same tree leave no doubt of the sycomore, which gave the name of Hierosycaminon (5) to a town of Nubia, being sacred to the mother of Osiris.

---

(2) V. *Plate XII*, hier. 7.

(3) Not only letters, but syllables, were used in phonetic hieroghyphics, as may be seen in this, and several other instances, as, N for *en*, M for *mai*, &c, independent of the omission of intermediate vowels, as in arabic.

(4) Under the form of a bird, with the head of a man, v. *Plate XVIII*, fig. 3.

(5) Now Maharraka. Here is a very rough representation of this tree, with a figure either of Isis or Athor seated below it, but not in the office of the deity seen in this plate.

OSIRI. Osira, OSIRIS. Pluto. Bacchus. [*Plate XIII.*

Osiris, in his mysterious character, was the greatest of the Egyptian deities; but little is known of those undivulged secrets, which the ancients took so much care in concealing; so cautious indeed were the initiated, that they made a scruple of mentioning even his name. (6) His principal office, as an Egyptian deity, was to judge the dead, and rule over that kingdom, where the souls of good men were admitted to eternal felicity. Seated on his throne, accompanied by Isis and Nephthys, (7) with the four genii of Amenti, (8) who stand on a lotus growing from the waters, in the centre of the divine abode, he receives the account of the actions of the deceased, recorded by Thoth; Horus his son introduces the deceased into his presence, bringing with him the tablet of Thoth, after his actions have been weighed by Anubis and Horus (9): in the balance are placed, on one side, the feather, or the figure, of Truth or Justice; on the other, a vase, supposed to contain, or represent the just actions of the deceased, the deficiency, or the approximation of which is noted down by Thoth. A cynocephalus, the emblem of the ibis-headed god, sits on the upper part of the balance; and Cerberus, the guardian of the palace of Osiris, is present; sometimes also Harpocrates, the symbol of silence, is seated on a crook of Osiris, before the god of letters.

---

(6) Herod. passim.

(7) Plutarch calls them, the beginning and the end. On sarcophagi Isis stands at the feet, and Nephthys at the head of the deceased.

(8) Amenti or Amun-ti signified the receiver and giver; it was therefore a temporary abode: this agrees with the idea of the Egyptians returning again to the earth, after a stated period.

(9) Though Anubis had the given title of "Director of the weight", Horus frequently assisted him in this duty. &c.

Some of the figures of the dead are represented, wearing round their necks the same emblem, ~~resembling~~ a vase, which appears in the scale, after they have passed their ordeal, and are deemed worthy of admittance into the presence of Osiris. This vase will therefore signify judged or justified; (9) and the person wearing it has perhaps been mistaken for a judge.

It would be trespassing too much on the reader's time, to give a detailed account of the mythological history of Osiris; I shall therefore content myself with a few remarks, referring the inquisitive reader to Plutarch's treatise on that subject. Osiris was supposed to have manifested (1) himself upon earth, for the benefit of mankind, whom he taught every useful art and science, assisted by his wife and sister Isis, who followed, after his death, the example of her husband. The description of the mode of his death, and subsequent events, may be considered nothing more, than an allegory of the inundation of the Nile, (2) and the distribution of its beneficent properties, among the provinces and towns of Egypt. In another character he was every thing which benefited, as Typhon was every thing which injured mankind, like the good and bad principles of Zoroaster. From his supposed conquest of India, and other similar reasons, he was considered by the Greeks, the same as Bacchus; while as King of Amunti, he answered to their

---

(9) Truth or Justice is the great cardinal virtue of the ancients; because it regards our neighbours, while the remaining three merely regard ourselves.

(1) Conf. also the Hindoo mythology; the ten avatars of Vishnoo.

(2) When Osiris is the Nile, Isis is the land or earth; as we learn from Plutarch, s. 38.

Pluto; and for this reason, when the statue of the god of Sinope was shown to Timotheus and Manetho, "they concluded, from the cerberus and dragon which accompanied it, that it was designed to represent Pluto, and persuaded the king it was no other than the Egyptian Sarapis; for the statue had not that name before it was brought to Alexandria;" Sarapis was the mere union of Osiris and Apis into one word; and Apis was the image of the soul of Osiris. Thus we see Osiris, Sarapis, and Pluto were one and the same god; but the Sarapis, introduced by Ptolemy Soter, as his rites differed from those of the Egyptian king of Amunti, was afterwards made a distinct deity, and worshipped only by the Greeks.

Osiris was frequently represented of a black color,(1) as Plutarch justly observes; and, when Judge of Hades, in the form of a mummied figure, holding his crook and flagellum; sometimes he had the character of the god of stability; and appears also to have had the head of a bird with a crest of two long plumes, like the Benno of Monsr Champollion. He took the name of "Discloser of Good and Truth," and of "King of the Gods."

ISA. ISIS. CERES. APXH. [*Plate XIV.*

Isis, more frequently worshipped as a divinity, than her brother Osiris, except, as I before observed, in his mystical character, has been, from the number of attributes (3) given her, confounded, with many of the other deities; thus, Plutarch calls her the same as Neith; she was also supposed to be Ceres, and Proserpine from her office in

(1) But more usually green. Fo.

(3) Hence her title myrionymus, or having ten thousand, *i. e.* an infinity of names.

Amenti. In Diodorus, we find her saying "I am Isis queen of all the country, educated by Hermes." She had besides the title of "Mother Goddess, and Queen of Heaven." The soul of Isis was said to have been translated into the dog star, Sothis (4) or Sirius; and her name resembles the Hebrew Isha given to Eve, and signifying woman.

She sometimes appears with the attributes of Nephthys; at others of Koht; at others of Athor; (5) and, as the nurse of Harpocrates, with a cow's head. Another representation of this goddess is given in *Plate XV, part I,* where she is called (6) "protectress of her brother" Osiris, behind whom she stands, covering him with her wings, and holding the symbols of life and power. In the sixth line of hieroglyphics, she is called "Isis giver of life, guardian of Philœ;" though the hieroglyphics of this last are different from those generally met with; which may be seen in the seventh line, and in *Plate XLIX,* after the name of Tafnet: from the zigzag lines under the figure, they seem to signify "the place of the cataract;" and those in the upper line have a similar import; *lak,* I believe, Monsr Champollion considers the name of a cataract, and the characters forming this word are here found, with what appears to be *ma* or *man* "place of."

SARAPIS.

The second part of Plate XV contains the figure of Sarapis; at least it is common in temples dedicated to him,

(4) V. this plate hier. 5. 6. where Sth, or Sothis occurs with her name.

(5) Plutarch says she was called Athyri, more properly Thy-or (perhaps the origin of Thueris) which signified "*Horus mundane habitation;*" Muth or mother; and Methuer,* the import of which is fulness and goodness.

(6) V. fourth line of hierog.

* ⲙⲉⲑⲉⲣ in Coptic signifies "full"; the remainder of the word is the name of the goddess.

though I could never ascertain his hieroglyphics. He is found at Berenice, and in the Oasis, at both of which Greek (7) incriptions inform us that he was the deity of the place. These temples are of late date, constructed after his worship became common in Egypt, and his character is evidently taken from Osiris. He was the deity who presided over the quarries and stations in the desert, during the time of the Romans, where he was invoked by the names of Pluto, and Sol *inferus*.

NEPHTHYS OR NEPTHYS. TELEUTE. [*Plate XVI.*

Nepthys is opposed to her sister, as Typhon to Osiris; though she does not appear to partake of the bad and pernicious disposition of her husband; she was however considered as the barren sea shore and confines of their country; the end, as Isis was the beginning, of all things. We frequently meet with her title in hieroglyphics, of "sister goddess," and in the first line of this plate she is called "Nepthys saviour sister goddess, Anouk," which should make her the same as Vesta; *i. e.* when this last was considered daughter of Saturn and Rhea. In the following lines she is styled "Nepthys, sister goddess, mistress of truth, daughter of the sun, rectrix of the lower regions."

(7) At Berenice I excavated the temple, and found a small bust of this god, and a Greek dedication, beginning thus: "To Dis, the sun, the great Sarapis, and to the contemplar gods." The sculptures present the name of Tiberius. The stations on the road from Coptos still remain, in one of which I found a Latin incription; there are many others in the desert, besides the interesting ruins of Nechesia and the Leucos Portus, the sites of which I have ascertained; those stations on the road to the emerald mines are of the earlier times of the Pharaohs of the 18th dynasty, repaired by succeeding kings.

She was, then, in one sense daughter of the Sun, and in another, of Saturn; if we may believe Plutarch.

The second part of this Plate presents a goddess, who, from the arrows and shield she bears on her head, should be related to Sate, in one of her inferior characters; she is in the office of a nurse; and, from the hieroglyphics in the second line, seems to be daughter of the Sun.

HOR-PHOCRAT. HARPOCRATES. HOR. HORUS.

[*Plate XVII.*

Harpocrates was born of Isis, after the death of her husband; and is therefore distinct from Horus, the son of Osiris, who is said to have been engaged in the war with Typhon; this was the younger Horus, the elder Horus being the same as Aroeris, and brother of Osiris. I have introduced the former into this plate with Harpocrates, though they must be regarded as two distinct deities.

The four first figures are of Harpocrates; the third wears the emblem of truth, by which the Egyptians intended to point out the connection between silence and justice, which last could not but be promoted by uncorrupting secrecy. He was considered as imperfect, and lame in his limbs, as the epithet phocrat signifies, and was likened as well to the sun in the winter solstice, as to the sun at its rising. He was said to represent the world; and, when seated on a lotus,* was the generation of all things; but may he not be the day deified, under the name of Ho, èhoou, or Peho, which answers to the word "day" in Coptic, and is easily traced in his hieroglyphics?

* For "the Sun," we may perhaps read, the day, "like a new-born infant, springs up ... out of a lotus plant." Plut. c. 11. Pto.

The ground, from which grows the lotus, is not a pedestal, as some have supposed, but a lake of water, from which the plant springs; and is the usual initial of the word *ma* or *moo*, water.

HORUS, The Younger. [*Fig*. 5. 6.

Horus, his elder brother, was said to have been brought up by Buto or Latona, and was erroneously supposed to be the same as the Apollo of the Greeks. He is called the defender, and support of his father, from his defeating Typhon; the last title is found in the hieroglyphics of this plate Nos. 9, 10. "Horus, the support of his father, born of Isis, son of Osiris." Sened is still in use in the Arabic language to imply support. The hawk below, is similar to those found on the wooden tablets in tombs. One of the principal offices of Horus, was to introduce the dead, who had been judged, into the presence of Osiris, and assist in weighing their actions, when they descended to the lower regions.

ANEPO. ANEP. ANUBIS. Mercuris Psycopompos. [*Plate XVIII.*

The jackal headed god is one of the principal deities of Amunti. He was son of Osiris, as the hieroglyphics here show, (8) by Nepthys the wife of Typhon; but Mr. Salt has given an instance of Anubis "the son of Isis."

---

(8) Number 5.

When with the horns, and other accompanying devices as his hieroglyphic, he may be in some other character, or have another name; but I have as yet found no authority for adopting that of Macedo.

The figure on the bier is accompanied by his soul, which holds in its hand the emblems of life, and of its own flight from the body; pointing out the intimate connection between life, and the departure of the soul, figured by the sail of a ship. The beard of the mummy is of a god, or one already deified under the form and character of Osiris; that of the soul, is of a person not yet entered into the regions of eternity; Anubis seems to be superintending the departure of the soul. The Greeks considered him the same as Mercury in his office of Psycopompos, and "director of the fleeting band."

I have in one place, and one only, found Anubis with a ram's head.

PTHAH SOKARI. PTHAH SUQR OSIRIS. [*Plate XIX.*

It is not improbable that this deity was the Pthah worshipped at Memphis, as well from the modern name of the village in its vicinity, Saccara, as from the description, given of that divinity by Herodotus; (9) who after mentioning how much Cambyses ridiculed the statue of the god, says, it was like the Pataikos, which the Phœnicians carry on the prow of their triremes, resembling the pigmy figure of a man. Representations of these are common about Memphis; and I have never seen a dwarf in the sculptures on

(9) Thalia, c. 37.

Egyptian monuments, except in the neighbourhood of Memphis, and at Béni Hássan; and what is singular, these last were sculptured, during the reign of a Memphite king.

Beetles were also sacred to this deity, and the small figures, above mentioned, generally bear one upon their head.

He was represented with the head of a hawk, from which he probably obtained the title of Suqr, the name of that bird; and the boat, whose prow is ornamented with the head of a capricorn, was particularly sacred to him. The decrepid and deformed figure of this god, no doubt, gave rise to the fable of the lameness of Vulcan, in the Greek mythology, where was attributed also to this deity, what belonged to Pthah, the creator or *opifex mundi.*

Pthah Sokari Osiris* is sometimes seated, attended by Isis, the "potent mother goddess," who protects him with her wings.

Thor. PTHAH TORE. [*Plate XX, Part I.*

The name of this god seems compounded of To the world or globe, and Ra the sun; he may perhaps be the disk of the sun, which was instituted by Hercules; and the frequent mention of "his boat" may allude to the idea of the sun, sailing round the world (1) in a ship; which signified, that to the principle of humidity he owed his power of moving, and even his support and nourishment. Macrobius affirms, that Hercules is the power of the sun; and none other, than the effect and force of its light. But the name

---

(1) Plut. s. 34.

* Probably the union of the 3 systems; the metaphysical, physical, moral.

of the Egyptian Hercules is universally allowed to have been Djom, which implies strength; of which there is not the least trace in that of the god before us: it is not however improbable, that he was known also by some other name, (2) since his figure must be met with in the Egyptian temples, and no where do we find any hieroglyphics, answering to the word Djom. I offer this conjecture, with great diffidence, to the consideration of the learned reader.

Another Character of PTHAH. [*Plate XX, Part II.*

The second part of this plate presents the figure of Pthah, the creator, with a frog's head, surmounted by a scarab. A deity bearing two arms on this head, like the small figure in the hieroglyphics, is a common representation of Pthah himself, and the line behind it seems to contain the title, of Father of the Gods.

[*Plate XXI.*

The first figure, in this plate, may be a representation of Neith; the second of Sate, the lower heaven, which is frequently met with in the tombs, as "Dominatrix of the lower regions, Queen of Heaven, Ruler of the Gods." I have every reason to believe this to be the lower regions, or Amunti deified. In her hieroglyphics frequently enters the hawk on a perch, with an ostrich feather.

---

(2) If the god in this plate be Hercules, the city of Tyre, where he was principally worshipped, may have borrowed its name from the Tore of the Egyptians.

HATHOR, ATHYR, (1) ATHOR. APHRODITE. [*Plate XXII.*

A strong relationship exists between this goddess, in one of her characters, (as nurse of Horus), and Isis; whence we find Harpocrates called, son of Athor. (2) In a papyrus, published by Monsr Champollion, she is said to be "Neith, (3) in the eastern country; and Sme, in the lotus and waters of the western country." She was also represented under the form of a spotted cow; which is frequently seen coming from behind the mountain of Thebes; and from this the Greeks probably borrowed (4) their Venus, the daughter of Cœlus and Light.

Iablonski in his Pantheon considers her the same as night, edjorh, but she would rather appear to resemble Aurora, in this character.

She was also figured with a cow's head, and generally bears the long horns of this animal, in her head-dress. In *plate XXIII* she is seen playing the tambourine; whence the Greeks might have considered her the queen of laughter, and amusements. Her worship was very extensive in Egypt; and besides the towns, which were under her protection, and bore her name, she had several temples erected to her, in different parts of the country. The largest of those now remaining, is at Dendera, where her attributes

---

(1) Or Thy-hor, "the abode of Horus," a translation of her hieroglyphic.

(2) *Plate XVII*, hier. 2.

(3) Hence the Venus of Sparta, and Cythera wore the dress and arms of Minerva.

(4) This cow, called ehe, was perhaps also the origin of the Eos (Aurora) of the Greeks, as that of Pl. 45, part 3, was of Io.

much resemble those of Isis. Most of the heads, on the capitals of columns, in Egyptian temples, generally supposed to be of the last mentioned deity, are of Athor. Besides the cow, which was sacred to Athor, was another, supposed by Kircher to be dedicated to the Moon, whom he considers the same as Isis; this cow is given in one of the plates of Monsr Champollion's Pantheon; but instead of her being in the character of the moon, as the learned father supposed, she seems to be in that of Neith, the mother of Ra; that "darkness which was upon the face of the deep," and from which sprang the light of the sun.

The persea was sacred to Athor, as the sycomore to Netpe; and she is seen performing the same office to the deceased, and his friends, as the last mentioned goddess; in giving them the fruit, and drink of heaven.

HONSOO. RANSOO? [*Plate XXIV, Part I.*

This deity sometimes bears the emblems of Pthah, with the addition of those of Osiris; at others, he is represented as a human figure, with the head of a hawk; the third of these figures would seem to connect his office, and character, with that of Thoth, or the Moon, from his being employed in writing on the palm branch; but of what peculiar property of that luminary he was the emblem, I have not been able to discover.

[*Part II.*

In the second part of this Plate, is the goddess Anouk, or Vesta, called in the inscription of Schâyl, discovered by

Mr. Rüppell, Anouke or Estia. She seems to bear some relation to Neith, and were it not for this inscription, I should have had no hesitation in considering her the same goddess.

IO. IOH. Lunus. [*Plate XXV.*

If the phonetic system is to be admitted, and it certainly has been of great assistance, in decyphering the names of many of the deities, I see no reason for excluding the god before us from his title to the name Ioh, (Lunus, or the Moon of the Egyptians), which his hieroglyphics at once point out. Mr. Salt, trusting to the description given by Eusebius, supposes this to be kneph; Monsr Champoltion considers him Djom or Hercules. His character differs from that of Honsoo, and of Thoth, which last is found bearing the same feather on his head, as the god before us, in the fourth figure of *plate XXVI.* He sometimes wears four feathers, and is always painted of a black or dark color.

The hieroglyphics, in the last line, I have only once (5) met with over him; and if the name of the first deity, in the last plate, be Ransoo, these characters bear a strong resemblance to the name of that god, who is merely another form of the same divinity. He is always called "Son of the Sun," and may be considered the material or visible body of the moon, ioh, pioh or pooh.

---

(5) They are from Dendera, and consequently of a late date.

The deity, in the second part of this plate, may either be Onuph, or Honurius, the Mars of the Egyptians, but the force of the two last hieroglyphics is as yet uncertain: he is seldom met with; this figure is from the temple of Medeenet Haboo, at Thebes.

TAUT OR THOTH, HERMES, MERCURY, THE MOON.

[*Plate XXVI.*

The god of letters has received various appellations, from the functions he was said to have fulfilled; and indeed his characters are more varied than the generality of these deities.

In his office of scribe of the lower regions, he was engaged in noting down the actions of the deceased, and in presenting or reading them to Osiris, the judge of Ament. He also overlooked and registered the actions, and life of man, while on earth; he is then represented holding, instead of his tablet, a palm branch, emblematic of a year, and of a month, (6) as Horapollo tells; to this branch are attached the symbol of life, and man in embryo, under the form of a frog. Psellus confounds him with Hermes Trismegistus, whom he makes posterior to Moses, and imagines to be the Argeiphontes of the Greeks; this last, according to Macrobius, was the sun, at whose rising, Ar-

(6) This might be used as an argument in favor of the opinion, that, years were originally the same as the months of later times.

gus, or the light of the fixed stars, was destroyed. The month Thoth, says the former, was called after him, as was also the city of Hermopolis; the last assertion is correct, and we learn that the Cynocephalus shared with the deity, of whom he was the type, the honors of the Temple.

This animal is synonymous with the hieroglyphic of letters, and we even find him holding the tablet, and fulfilling the office of Thoth. Iamblichus tells us, that certain physical properties were common to the Cynocephalus, and the Moon; and this animal was not only the emblem, but the representative of Thoth himself. The Moon is also found, followed by the figure of Thoth, in the hieroglyphics published by Monsr Champollion, with the phonetic name Aah or Ioh, as in No. 6, hieroglyphics in this Plate, which leave no further doubt as to their identity; and Horapollo affirms that it was represented by a Cynocephalus.

The Egyptian Moon was male; Plutarch says of both sexes; and, like the sun, was described as "sailing round the world in a boat." A species of scarabæus was also sacred to the Moon, and Thoth.

The ibis-headed deity was called "Lord of the eight regions of the Country of No," a word implying, in my opinion, the south or Æthiopia, hence mistaken for the name of Thebes. He is seen bearing on his head the disk of the Moon, and the ostrich feather of Ioh, or the god Lunus, the material or visible orb.

The ibis too was discovered to bear some relation to the moon, "from its feathers being so mixed and blended together, the black with the white, as," says Plutarch, (7)

---

(7) Lib. cit. sect. 75.

"to form a representation of its gibbosity." According to the same author, a sow was sacrificed "to Typho once a year, at the full of the moon;" (8) and this animal, sometimes seen in a boat, in the sculptures of the tombs, is accompanied by one or more Cynocephali; but Ælian says, with more probability in his favor "they sacrifice a sow to the Moon once a year," which readily accounts for the presence of these animals. Herodotus observes "the only deities to whom the Egyptians are permitted to offer the pig, are the Moon and Bacchus," and makes no mention of Typhon, nor does the reason assigned by Plutarch, of his discovering the body of Osiris, when chasing this animal (9) at the full moon, carry any weight with it.

The last line of hieroglyphics begins with the phonetic name of Thoth, and seems to imply, that he was born of Isis.

His title, "Lord of the Eight Regions," (1) was the origin of the word Oshmounein, the modern name of Hermopolis, derived from Shmen or Shmon, which signifies eight. Thoth is then, in one of his principal characters, the beneficent property of the Moon, the regulator and dispenser of time, who presides over the fate of man, and the events of his life; he was called, by the Greeks, Mercury, from being the patron of learning, and god of letters; a name

---

(8) Ib. sect. 8.

(9) It was then a wild boar, in the Delta, where they are still common; but those, I have seen represented in the boats, above mentioned, are of the domestic species.

(1) Rather than eight books of the law.

given to Anubis, only in his office in the lower regions, as Psychopompos.

[*Plate XXVII, Part I.*

The first god in this plate, to judge from his title, should be another character of Thoth, he is called "the Lord of the eight regions of the Land of No;" his hieroglyphic is a statue, following which is the name Smee; unless the last characters belong to the cross, which implies lord or ruler. The word smot signifies, in Coptic, a statue (2) or likeness; the S would then be, as usual in this group, the initial letter.

Does not soorat also imply a statue?

[*Part II.*

The deity, in the second part of this plate, I have only met with in temples of late date, as Dendera. The phonetic force of the first hieroglyphic being unknown, I have not been able to decypher his name. The beginning of the second, and end of the first hieroglyphics seem to present the word Ripa.

---

(2) Strabo is correct, in stating that images of human form were not admitted into the Adyta of the old temples; there was either no statue whatever, or the figure of some animal. In the sanctuary of Karnak was a large hawk, the emblem of the sun.

TETHMOO, THOTHMOO, OR ATMOO.

[*Plate XXVIII.*

The name of this deity is sometimes given Atmoo, with a feather, as the initial letter, as may be seen in Mr. Burton's 2nd vol. of Excerpta Pl. 24; where the barred character has the force of M; I think however I have found it a T or Th in the name of Thoth, which appears also to be the force of it, in both the instances given in this Plate. He is represented *sitting* and writing the name of a king at the Memnonium on the fruit of the persea, accompanied by the goddess of letters, and Thoth; he has here merely the half circle, and barred character, followed by a *seated figure*, as the god in the last plate, but without the accompanying S. If A be one of the names of Thoth, it is an additional argument for calling this deity by the synonymous titles of Thothmoo and Atmoo, which the hieroglyphics require.

He often occurs seated in a boat, not unlike that of Thoth, given by Monsr Champollion, accompanied by the god of letters, as may be seen in the plate. In this character he has some important office in Ament. Before him are seen the hawk and jackal headed figures, beating themselves, as in *plate XXXVII.* The boat seems to be called of Thoth, or the Lord of the eight Regions; and in the last line of hieroglyphics, it is styled the "boat of Horus, son of Osiris," this perhaps alludes merely to his office of steersman.

[*Plate XXIX, Part I.*

I have long doubted whether this deity should be considered the same as the last we mentioned. His name

resembles Atmoo, of whom he may be another character. In the second line of hieroglyphics, he is called "Defender," or "Protector of the World."

[*Part II.*

The deity in the second part of this plate has a bull's head, and his name appears to be Ao or "The Bull," for though Ehe signifies a cow, I have several instances of the word Ao over oxen, written with a feather, and the 7th hieroglyphic of the letter O in the alphabet given in *plate VI,* of the second part of this work; his name here occurs formed of an ostrich feather, and the 4th hieroglyphic of the same letter, followed by the sign of god. The similarity of the name would almost require this to be one of the forms of the god Lunus.

ÆSCULAPIUS, ASCLEPIUS. [*Plate XXX. Part I.*

This deity was first discovered by Mr. Salt at Philœ, where a small sanctuary, with a Greek inscription, is dedicated to him; his form is always very simple, though not one of the great deities of the Egyptians; his name reads Amoph or Emeph, but he can bear no relation to the "leader of the heavenly deities," mentioned by Iamblichus, who was second only to Eichton or Ichton, the great, ineffable deity, and "primum exemplar." He is called son of Pthah. He was worshipped at Memphis, and "on a certain mountain on the Libyan side of the Nile, near the city of crocodiles," where he was reported "to have been buried," if he be

the first Asclepius, the reputed inventor of medicine; (3) for the Egyptians admitted two of this name. Æsculapius was considered, according to Macrobius, (4) "the beneficent force of the sun, which pervaded the souls and bodies of man;" this however will scarcely agree with his title, "Son of Pthah;" he was more probably that healing and preserving power of the creator, which averted misfortunes and illness from mankind.

HERMES TRISMEGISTUS. [*Part II.*

This epithet has been applied to Thoth, as presiding over, and being the inventor of letters; but the deity before us, given on the authority of several Greek inscriptions, which, in addition, style him the "Great God of Pautnouphis," had evidently the above mentioned title "thrice great," though he was not the inventor of writing. This honor, which belonged to Thoth, was in later times ascribed by the Greeks to this Hermes; for the Egyptians do not give him the title of god of letters, (5) to which he would in that case have been entitled. (6)

---

(3) Egypt was always famous for the skill of the faculty, and medicinal plants. Homer in the Odyssey, speaking of this country, says; "whose soil produces an infinity of plants, some salutary, others pernicious." In Jeremiah we also find "O virgin, the daughter of Egypt, in vain shalt thou use many medicines," c. 46. v. 11. and in Herodotus we learn how great an attention was paid to health by this people.

(4) Macrob. L. 1. c. 23.

(5) It is not to be supposed that either of these deities really invented writing; for as I before observed no Egyptian god ever lived on earth, and no human being was ever admitted into the order of their gods.

(6) This confusion was owing to their both having the name of Hermes; for the word Trismegistus does not at all refer to the invention of letters.

In his hand he bears a staff, surmounted by the head of Ra, and entwined by a snake, with the addition of a scorpion, which may have given the idea of the caduceus of Mercury, and which was the emblem of prudence.

In his hieroglyphics, the word Neph or Nouph may be traced, making, instead of Pautnouphis, Tautnouphis. The ibis was sacred to him, with the feather of truth, which like the head-dress he wears, belonged also to Ioh.

AGATHODÆMON. [*Plate XXXI.*

If the deity in *plate XXV, part II,* be Honurius, that is, if the first hieroglyphic of the name before us be an N, this god cannot be Taut. When the force of this character is known, (7) the fact may be decided, till then conjectures are in vain.

He is at all events related to the good genius, or deity who presided over the houses and temples of the Egyptians; and under the form of a human figure with a hawk's head, he probably gave rise to the Agathodæmon of the Phœnicians; who was, according to Eusebius, the same as Kneph, but with "the head of an hawk." When placed over the doors of the temples, he unites the emblems of Ra, of Kneph, and of Neith, the sun, asp and vulture's wing.

This hawk-headed deity, (whose hieroglyphics are preceeded by a hawk like that of Horus), is frequently employed, as the gods Nilus and Thoth, in forming thrones of

---

(7) There is I find some reason for giving it the force of T.

kings, with the stalks of water plants; (8) and in pouring streams of alternate emblems of life and power over the Egyptian princes; while on the opposite side stands Thoth, performing a similar office. He is then a divinity, who presides over the affairs of man, and in every respect answers to Agathodæmon, which is itself, perhaps, one of the many deified attributes of the sun. He is frequently represented at Dendera, and is not uncommonly met with in the oldest temples.

OBTE OR ABTAUT. [*Plate XXXII. Part I.*

The god in this plate, is represented sometimes engaged in the office of pouring the emblems of life and power over the kings, (with the last mentioned deity), instead of Thoth; he is continually put for Osiris in the prenomens of the Pharaohs, which would require his phonetic name to begin with a similar vowel, either A or O, and indeed it appears to read Avte or Obte, unless the two lines following the T (like those in the name of Thoth, placed after the ibis) double that letter, which would require it to be Abtaut.

These lines have not always the power of reduplication, as we see in the hieroglyphical name of Sate, and in the phonetic nomens of the Cæsars, where the i of Antoninus is expressed by the same two characters.

For some reason, as yet undiscovered, the head of this figure has almost always been erased, as well when represented as a god, as in the names of the kings. The head,

---

(8) Signifying the dominion over the upper and lower countries.

and particularly the ears, are of peculiar form, but though they are evidently of some quadruped, I have not been able to ascertain to what animal they belong.

The second figure, in the plate before us, combines the heads of this animal and the hawk; but it is only found in the tombs, where many of the gods differ widely from those of the temples, either in their forms, or the hieroglyphics over them; most of them appear to be genii, or dæmones, who had some office in the lower regions, and bear the heads (9) of dogs, cats, tortoises, ducks, geese, lions, cranes, rats, hares, crocodiles, snakes, vultures, apes, cows, foxes, rams, and other animals. I have not thought it necessary to introduce them into this Pantheon, until more becomes known of these deities, and of Egyptian Mythology. Many of the divinities again in the late temples, of the time of the Ptolemies and Cæsars, are not met with on the ancient monuments, and become in consequence much less interesting; I shall take notice of this when they occur.

[*Plate XXXII, Part II.*

The snake-headed goddess, in the second part of this plate, is copied from the temple of Dendera; her name appears to be Hoh or Hih, but the Coptic word signifying snake, or, as I have been assured, the viper, is Hof; the Hi, Heie, or Hyë of the Arabic. There is again the asp-headed

---

(9) Many of these are evidently characters of deities already known, as they have their phonetic names over them; characters only assigned them in their relation to the dead.

goddess, whose name is written with a twisted rope, H, and a square, P or Ph, followed by a half circle, T, the female sign, which read Hoph. She has some office in Ament.

MANDOO, MANDOORA, MANDOULI.

[*Plate XXXIII, Part I.*

The name of this god has led no doubt to that of Mendes, about whom the Greeks have reported so many ungrounded stories; confounding him at the same time with Khem or Chemmo, the Pan of Egypt, who according to Herodotus was one of the eight great divinities of the Egyptians; this could only apply to Khem, though he gives it on the authority of the people of the Mendesian nome; what follows can neither agree with Khem, or any other Egyptian deity, I ever yet met with; "they draw and sculpture the image of Pan, like the Greeks, with a goat's face and goat's legs;" "the goat and Pan" he adds "are both called Mendes in the Egyptian language." His admitting that Pan is one of the eight great gods, leaves no doubt as to his identity with Khem, and the only mode of explaining what he adds of the form of the deity, is to allow (which is still very improbable), that the Mendesians thus represented one of the characters of this divinity, under the name of Mendes. For my own part, I always feel more inclined to reject the testimony of the Greek historians, on the subject of Egyptian Mythology, than to reconcile their accounts, with the representations met with in the temples, as so many of them can be proved totally void of foundation.

Mandoo was one of the deified attributes of the sun; he wears the globe of Ra, and the feathers of Amun.

Several votive inscriptions are found at Kalábshi in Nubia, written in his honor, in which he is called Mandooli; and mention is made of his horse, an animal sacred among some nations to the sun. The name Mandooli, may be read, Mandoori or Mandoora, as in the third line of hieroglyphics here given.

[*Plate XXXIII, Part II.*

In the second part of this plate is a goddess, whose name seems to be Toses, probably the same as that given in *plate IX, part II.*

[*Plate XXXIII, Part III.*

In the third part is the goddess of hours; No. 1, has the 8th hour of the day, Nos. 2 and 3 the 12th hour, (1) No. 4 the 10th hour of the day. The twelve hours (of day and night) are found in the tombs, but not I believe in the temples; they follow in regular succession, and to each of them the person of the tomb is either praying or making an offering.

---

(1) One of the day eho, as the Nos. 1 and 4, the other of the night egorh: the character in Coptic generally supposed to answer to dj, has on the contrary, the hard sound of g in go. Thus the Egyptian Hercules is not Djom but Gom.

[*Plate XXXIV, Part I.*

The hieroglyphics of this deity put us in mind of those, which follow the name of Pthah Tore, and of Smot.

He is seldom met with; the one before us is from one of the tombs of the kings, at Thebes.

HOR-OERA. AROERIS. Apollo.

[*Plate XXXIV, Part II.*

This figure is from Qoos (Apollinopolis parva) where a Greek dedication mentions his name. (2)

He was brother of Osiris, and son of the sun, whom some, says Plutarch, call Aroeris, and others distinguish by the name of the elder Horus.

As Amunra was the splendor and beneficent property of the sun, so was Aroeris the eye and rays of that luminary.

In a papyrus, published by Monsr Champollion, he is called " Har-oeri Lord of the Solar Spirits, the beneficent eye of the sun," and in the last sense, he was more particularly likened to Apollo, who, according to Plato, received this name from the " emission of the rays of light." The first part of his name, may be taken from Hor or Horus, as the last part from Ra (3) the sun, unless it applies to its heat. The hawk was sacred to the sun; being the emblem of " light and spirit, from the quickness of his motion, and his ascent to the higher regions of the air."

---

(2) At Ombos he is called " Aroeris the great god Apollo."

(3) or from Iri the eye. Ra, Bal, the eye, or the Sun, & Iri are all related.

SAVAK. [*Plate XXXV.*

The deity of Ombos was another deified attribute of the sun, as may be seen in this plate, where the crocodile is followed by its figurative hieroglyphic, the globe of Ra. This animal was a type of the sun, as we learn from Macrobius; "the hexagonal number," taken from the form of his scales, was said to agree with that luminary, and other reasons equally plausible were assigned for its having become a symbol of that deity. These however were not sufficient to bias the minds of all the Egyptians, and the hatred of the Tentyrites to this animal, and consequent quarrel with the Ombites, are well known. Thebes acknowledged him as a deity, and the figures in this plate, are taken from the temples of the capital of the upper country. The hieroglyphics in the first line, signify "Savak, ruler of the upper country, the land of No," confirming what I before observed of the title given to Thoth.

TRUTH OR JUSTICE. [*Plate XXXVI.*

The Egyptian appellation of this goddess is as yet uncertain, owing to the two first characters of her phonetic name being unknown. (3) The Thummim of the Hebrews (4) signified "truth," which is easily traced in the Coptic Tme and metmai; and in all probability the old Egyptian word resembled one of these.

---

(3) The sickle, however, I have good reason to believe, is a T.

(4) Tme may also refer H to 'Perfection', agreeing very well with the feather mentioned in p. 19.

Diodorus tells us "the chief judge was represented, in the tomb of Osymandyas, with the figure of truth suspended to his neck, having her eyes closed," and this figure, (4) which I accidentally discovered in a tomb at Thebes, confirms the account of the historian, and establishes her claim to the character I have given her. Her chief occupations were in the lower regions, and she was on earth the great cardinal virtue. As the dead after judgment bore her emblem, (a small vase similar to that worn by Harpocrates) and were considered approved or justified, the hieroglyphics of her name hence came to signify deceased, or in other words judged or justified. There was also a figure of justice without a head, who stood in the lower regions, "at the gates of truth," (5) which I have somewhere met with in the tombs of Thebes; but not having my former papers with me, I am unable to introduce the figure into this plate.

She is always called Daughter of the Sun, and has sometimes the title of "Chief," or "Directress of the Gods."

[*Plate XXXVII, Part I.*

The goddess in this plate appears to be the same deity in a different character. The hieroglyphics in the first line signify "protectress" or "protecting goddess, Sme the goddess;" or "Isis the goddess," for this character stands

(4) Vide Second fig. in this plate.

(5) Diodorus, Lib. 1. 96

for S or is, as well as sm; and "Isis the protectress of her brother" is not uncommonly met with, an instance of which may be seen in *plate XV, part I.*

[*Plate XXXVII, Part II.*

The three figures of hawk and jackal-headed genii are common in the tombs of Thebes, but I do not know their office. Two large figures of the hawk-headed deity, with similar hieroglyphics over them, are conducting, together with the jackal-headed and other deities, Ramses III (6) into the presence of the god of the temple, at Medeenet Haboo. (7)

These kneeling figures seem to be beating themselves, in the same manner as the Egyptians are said by Herodotus, to have done in honor of Osiris; they are sometimes kneeling in the same attitude, in the presence of Atmoo.

[*Plate XXXVIII, Part I.*

The goddess in this plate, is always opposed to that of the next, which I suppose to be a character of Sate. The one before us resembles Neith, and may be one of the forms of that goddess, opposed to Sate, and signifying the upper

---

(6) I do not know if the name of these kings should be written Ramses, Rameses, or Remessou.

(7) The large building at Medeenet Haboo was the palace of this king with a temple attached. Perhaps also the temples of Luxor & Karnak had apartments for the kings (as well as the priests) since we find on one of the Obelisks of the former, "the house of Remeses, the temple of the abode of Amun", i.e. of Thebes

heaven, though the cap she wears, when placed in opposition to Sate, is not that of the upper, but of the lower region; this presents a difficulty, especially as Sate there wears the usual cap of Neith. These two may be the genii of the upper and lower countries.

[*Plate XXXVIII, Part II.*

I have been unable to ascertain the name of the god in the second part of this plate, having no phonetic name to guide me: he may perhaps bear some relation to Gom or Hercules.

SATE? [*Plate XXXIX, Part I.*

This goddess is in the character of guardian and protectress of the Egyptian monarchs, as the one before mentioned, to whom she is always opposed; in like manner the asp of this is placed opposite the second asp of the last plate.

[*Plate XXXIX, Part II.*

The goddess before us is from one of the tombs of the kings, her name Mel, or Mersokar, appears to correspond with that of the goddess in *plate XLVII, part I.*

SELK. [*Plate XL, Part I.*

The first figure represents the goddess Selk, with her emblem, the scorpion, on her head. She was one of the

deities of Ament, but I am not acquainted with her peculiar office. She also bears instead of a head, a half circle, resembling the hieroglyphic which signifies wife.

My principal object being to give materials for the study of hieroglyphics, I avoid as much as possible conjecture, and introduce the mention only of what is certain, or for which there is some authority; the reader will therefore excuse the brief manner, in which I pass over these deities.

SAH? [*Plate XL, Part II.*

The second part of this plate presents another goddess, whose name is as yet uncertain. It appears to be Sofh or Soh, perhaps signifying, "writing" sah. She is the goddess, as Thoth is the god of letters, and fulfils the same office of registering the actions of man. She is sometimes clad in a leopard skin, and bears on the palm branch a number of assemblies, marking off at the same time the years (8) of the king's life, or the several panegyrics at which he had been proclaimed, on this branch; which is no less than the office of Thoth himself. She is also seen writing

---

(8) I do not yet understand what these years and assemblies signify; but it is possible, from these last the kings received the title given to Ptolemy, in the Rosetta stone, "Lord of Triacontaeterides." From the great number Thoth is sometimes noting on these palm branches, I am inclined to think the former cannot be the years of the king, nor can they refer to games celebrated only every 30th year; but the Egyptians did not attend to minutiæ in their sculptures.

the name of Rameses II, at the Memnonium, on the fruit of the persea, in which tree the king is seated; Atmoo and Thoth are also present.

[*Plate XLI, Part I.*

The name of the first goddess in this plate seems to be Ketoph or Ketor; she is not very frequently met with.

The second, Amenta, who is very common in the oldest temples, has the title of "President" or "Guardian of Thebes." She is perhaps a deification of Ament, though the other characters usually attending "the lower regions," do not accompany her name.

NILUS. [*Plate XLII.*

The phonetic name of this god is Hapi Moo. The Coptic word signifying "water" is moou, or pimoou, "the water," and the prefix Hapi perhaps implies soul, (9) as Hapi or Apis was the soul of Osiris. The letter m is followed by three waved lines, each having the force of N, which may either have a plural signification, in the sense of "the waters" (for any hieroglyphic followed by lines, or thrice repeated, implies plurality) or may refer to the word nun, "the inundation," and read moou, n̄, nun, "the water of the inundation." The third of these figures (10) may be the country, or land of Egypt; the h being put for hapi, and

(9) Het ϩⲁⲧ is the Coptic word signifying soul.

(10) The office of this Deity is to bind up the stores of the kings, with water plants, in company with Thoth, referring to their dominion of Upper Lower Egypt. He may also have given the idea of Silenus, the nurse of Bacchus.

the arms, which are equivalent to k, being the initial of the word land, kahi. In the hieroglyphics over the figure of the Nile, seated under the rocks of Philœ (from which place this is drawn) reference is made to the sacred island.

[*Plate XLIII, Part I.*

The name of this goddess is uncertain, owing to our being unacquainted with the force of the second character, the others are N-MAO, or N-MAOEE. She is styled "Mistress of the eight regions of the Land, Dominatrix of Tentyris," from which place these hieroglyphics are copied. She is called Daughter of the Sun, in the centre line of the hieroglyphics No. 2.

[*Plate XLIII, Part II.*

The goddess in the second part of this plate has the name of TOSROS or TOTSRS, provided the last letter but one be an R; both these deities are found in the oldest temples.

[*Plate XLIV, Part I.*

The name of this goddess is also uncertain, the first character being unknown. She has the title of "Dominatrix of Tentyris."

[*Plate XLIV, Part II.*

The snake-headed god seems to be related to Horus, and is probably another attribute of the sun. He is not very frequently met with; this figure is from Dendera.

[*Plate XLV, Part I.*

The first of these deities may perhaps be a character of Osiris. I have only met with him at Philœ.

[*Plate XLV, Part II.*

The second, from Thebes, has unfortunately no hieroglyphics remaining over him. He may perhaps be one of the forms of Amunra.

[*Plate XLV, Part III.*

This is perhaps the goddess who represents the darkness of chaos, from which the sun was born, (mentioned above, in speaking of Athor) : her name, Ehe, (1) the cow, is followed by its figurative hieroglyphic, or demonstrative sign.

[*Plate XLVI, Part I.*

The goddess Ra bears a name similar to that of the god Sol, the material sun, unless the word " to" signifying " world " be also a part of it. She is called " Chief of all the Gods." I have frequently met with her in the oldest temples.

---

(1) Whence the Io of the Greeks.

[*Plate XLVI, Part II.*

The next goddess has a name similar to Bea, or Bai, which, according to Horapollo signified the soul or life. She is not often found in the sculptures of the Egyptian monuments.

[*Plate XLVII, Part I.*

The first of these goddesses, very frequent, in the oldest temples, is always found before the king, when represented running with a vase, and the flagellum of Osiris in his hands, with various emblems behind him ; sculptures which appear to refer to the panegyries. Her name is MERTE or MILT. In the lower regions she was depicted with the heads of a crocodile, and lion, having the globe and feathers of Amunra.

[*Plate XLVII, Part II.*

The second is perhaps Isis, in the character of the dog star, or Sothis.

[*Plate XLVII, Part III.*

The third seems to be called Makte, or Mak; but we can scarcely suppose her to be the goddess of war, engaged in the peaceable occupation of offering two vases.

[*Plate XLVIII, Part I.*

This goddess, represented with the head of an asp, is common in the oldest temples. She is often employed as

nurse of the young kings, whose early education was supposed to be entrusted to her care. Her name appears to be Ranno.

[*Plate XLVIII, Part II.*

The next is the goddess of the year; The Egyptian name of which is Rompi, similar to that before us, which reads Ropee. I am indebted to the kindness of Mr. Burton, for this figure.

[*Plate XLVIII, Part III.*

This goddess is the deity of Tentyris (now Dendera) where she is alone met with. The name of that town, which was consecrated to Venus, or Athor, was perhaps Thynathyr, (2) corrupted into Tynatyr and Tentyra, signifying the "abode of Athyr." The two centre characters are the initials of the name of the goddess, Ath, accompanied by the sign of "land," and the half circle.

TAP, APA, TAPA, THEBES.

[*Plate XLIX, Part I.*

In the first part is the goddess of Thebes, Ap, Apa, Tapa, Aph or Aptoph. The half circle is only a female sign,

---

(2) If Kentyra, it will be derived from Kahi - ǹ - athyr, "the land of Athyr."

and does not enter into the name. The oph (3) is merely a termination, similar to that in Petamunoph, and is sometimes omitted; guardian and queen of Thebes (4) is a title frequently given the goddesses in the temples of that city, and not, to my knowledge, found elsewhere. In those groups, the hieroglyghic of Thebes is followed by the throne of Isis. Ap, or more properly Apa, will be the name of Thebes, and, with the feminine article, Tapa. I had at first imagined that Papa was corrupted from Tap or Tapa, especially as the itinerary mentions it only on the west bank, and that it then signified the Necropolis; but the frequent occurrence of the name, (5) on either side the river, leaves no doubt of the city of Thebes being all called Tapa, pronounced by the Copts Taba, which in lower Egypt would be called Thaba, as the memphitic dialect substitutes th for t. No, as I before observed, was not the name of the city, but of the upper country, or the south, of which Thebes was the capital.

[*Plate XLIX, Part II.*

The second part presents the goddess, called Tafnet, by Monsr Champollion, a name which seems to agree with the hieroglyphics. She may be the same as Thriphis. As yet, I must allow, these figures of lion-headed goddesses are all very perplexing, far from being satisfactorily ascer-

---

(3) It yet remains to be proved that this character has the force of Oph.×

(4) *Vide plate XLI, part II.*

(5) The figure too of the goddess is from Karnak.

× If so, it will be the name of Thebes itself ⲁⲡ, without the article ⲧ; in short, the demonstrative sign. I since find that Thebes in Coptic is ⲧⲁⲡⲓ.

tained. She is called here daughter of the sun, and guardian of the land of Philœ, abaton, or the "abode of the priests." This figure, which is common on the oldest monuments, is copied from the temple of Philœ. Though the hieroglyphics of Philœ are frequently met with, in that temple, I could not discover any deity bearing this name, perhaps from the island having been consecrated to Isis and Osiris; it ought however to be there. The elephant, from which it bore its name, is also seen here in offerings borne by the god Nilus. This animal I never met with in any other temple of Egypt, except that of the Nilometer at Elephantina, since removed by the Turks. This is the more singular, as the two islands derived their name from the elephant. That animal is still called in Arabic fil.

Philœ was perhaps known by the various appellations of Abaton; Feelak, (Philak) or "the cataract of the elephant," pilak "the cataract," and the island of the cataract; or manlak "the place of the cataract," and manoueeb "the sacred place," or "abode of the priest."

The Four Genii of Ament. [*Plate L.*

The first of these, with a hawk's head, is Netsonof; or, as in the third line of hieroglyphics, Kebhnsnof. (6) The second, with a jackal's head, is Smof or Smautf. The third, with the head of a cynocephalus, is Hapee. The fourth,

---

(6) Snof in Coptic signifies "blood."

with a human head, is Amset, (7) who is sometimes represented as holding a staff and having the form of the other gods; but only in the tombs.

The goddess Selk I have also found accompanying these genii, and I have one instance of Smof with a human head. These are the same, whose heads form the covers of the funeral vases, found in the tombs of the Egyptians, and which are introduced into this plate; these vases contain different parts of the intestines, carefully embalmed. In the mummies of those, who could not afford an expensive burial, these parts, after being thoroughly cleansed, were returned into the body by the incision on the left side, over which was afterwards placed an eye of wax, or other light substance, and each part had a particular figure of one of these genii, either of wax, or aromatic composition, enveloped with it in cloth.

The assessors are different from these genii, but I have never found their number complete, being sometimes nine, at others twelve, and even three.

[*Plate LI.*

The two figures contained in this plate are generally supposed to represent Typhon. The first of these is a male, the second a female figure. Typhon was known, according to Plutarch, by the name of Seth, which signified "a tyran-

---

(7) This is another of the many instances of the syllabic mode of writing, already observed by Dr. Young.

nical and overbearing power;" of Bebo, which implied "restraint or hindrance;" and of Smy, which had a similar import. He was represented under the form of a hippopotamus, an ass, or a crocodile. None of these names can be traced in the hieroglyphics above this figure; but those over the other appear to present the name of Typho or Typo. This figure frequently occurs in astrological subjects of the tombs and temples, attended by crocodiles.

Both of these are from Dendera, where they stand on either side of Harpocrates, who is seated on a lotus, as in *plate XVII.*

The eight great gods are, as I before observed:

1	Amunra or Amunre	5	Ra, Re, or Phre.
2	Kneph or Nef	6	Sate
3	Pthah	7	Neith
4	Khem	8	Buto

The twelve deities of the second order appear to be:

1.	Ioh.	Son of the Sun..	On the authority of the sculptures.
2.	Justice.	Daughter of Ra	——— idem ———
3.	Seb, Saturn ..	Parents of Osiris, who was of the third order of deities.. ..	——— idem ———
4.	Netpe, Rhea. .		
5.	Toses? plate IX..	Daughter of Ra.	———
6.	Tafnet.	Daughter of Ra.	———
7.	Gom, Hercules ..	.. ..	———Herodotus.
8.	Goddess pl. XLIV?	Daughter of Ra.	———sculptures.
9.	Athor?		
10.	Maut?		
11.	Goddess of plate XLIII..	Daughter of Ra.	———sculptures.
12.	Asclepius	Son of Pthah	———sculptures.

Those of the third order, who are known from the authority of ancient authors, are :

Osiris.	born of Saturn and Rhea, and of Ra and Rhea.	On the authority of Herodotus, Plutarch, and the sculptures.
Isis		
Typhon		
Nepthys..		
Aroeris		

The remaining deities, not mentioned in the foregoing lists, will also be of the third order, unless a fourth be admitted, for which there appears to be some authority, on the grounds, that the following divinities : Horus, Anubis, Macedo ?, Harpocrates, being children of Osiris, could scarcely belong to the same order, as their father ; and (if we may believe Herodotus) Bubastis or Diana ; though she would seem rather to belong to the second order of gods.

Each deity has its authority placed opposite its name, derived either from hieroglyphics, or the works of ancient authors. Several gods are omitted in this Pantheon, for the present, either from my not having my former papers with me, or for the reasons already given in *plate XXXII.* Hence also some of their forms are not introduced, as of Pthah, of Justice, of Amunra, and others, and the goddess Tpe, the firmament, who is sometimes in the form of a long female figure encircling zodiacs, and other astronomical subjects, at others of the hieroglyphic signifying heaven. Many other representations of the Egyptian divinities may be seen in my copy of the small chamber of Osiris' Apotheosis at Philœ, which I believe Dr. Young has had the goodness to publish in England.

NOTES[1]

ON SOME OF THE FOREGOING PLATES

OF THE

PANTHEON.

KNEPH, NEF. [*Plate I, Part I.*

The twisted horns of this deity are of the goat, so that he combines the ram and goat in his attributes, both emblems of the generative principle, and neither of them, which is singular, given to Khem, or Pan.

AMONRE, AMUNRA. [*Plate II.*

Amunra is also called Amun alone, in the hieroglyphics. His title, "Kings of all the Gods," is perhaps the same as the Amun ra souther of the papyri, an abbreviation of Amun re souten-n̄-ninoute-teron. This name, Amunra king of the gods occurs, like those of Osiris, Isis, and Athor in an oval, similar to those of the kings.

THE BOAT OF NEF. [*Plate III.*

Here the god is accompanied by the asp, his emblem, which is in its usual character of guardian, and protector of the abode of the deity. The individual of the tomb, or sarcophagus, on which this is sculptured, is praying to Nef; the other figures are of different deities. Horus, as usual, steers the boat, which is itself formed of a snake, sacred also to Nef.

The pilot god, according to Iamblichus, signifies the "Director of the World."

(1) IT would be presumption to attempt an explanation of all the hieroglyphics in these plates, which could only be founded on bare hypothesis, and consequently tend to mislead. I therefore pass over those which are unknown, and merely introduce what there is good authority for, or some reason for offering in the form of a plausible conjecture, leaving these last at the discretion of the reader to reject, or admit.

RA, OR PHRE. [*Plate IV.*

In figure 4, the hieroglyphics of the first line begin, " the prayer? to the sun." Second line " the abode of the sun, the western mountain?" or " lower firmament?"

PTHAH. [*Plate V.*

The first figure is the usual representation of this god. The third has the goddess Truth before him; the fourth has the emblem of stability, and the fifth is writing, that is, with the attributes of Thoth. The hieroglyphics, No. 1, signifying: " Pthah, lord of truth, (1) ruler of the upper and lower countries;" this shows that the two lines, followed by three dots, in No. 3, refer to the two regions of Egypt, considered equivalent to the world itself. Nos. 4 and 5 are: " Pthah Toses" or the creator of the world"? No. 6 begins with the name of Pthah, lord of truth, and of the two regions; and the last hieroglyphics seem to refer to Emoph, or Asclepius. No. 7 begins with " Pthah, lord of truth, ruler of the two regions, the gracious chief of heaven? the abode of Isis? the potent" queen; if this be admitted, the second line of No. 6 will be the " gracious chief of generation." ?

KHEM. CHEMMO. (2) [*Plate VI.*

Fig. 2 is the king preparing, with a hoe, the ground, for the reception of the generative influence. The phonetic name of this god is formed of a bull, h (put in the Theban dialect instead of Kh) a vulture M, and a snake O. That, in hieroglyphics No. 5, has a pair of arms K, placed before the h. Those in No. 1 represent him as the Pan of Thebes, with the title of Amun, in No. 2 he is called son of Isis, (from a tomb at Thebes, but which I have never met with elsewhere) in No. 4 he is the same as the sun, and in No. 5 he is said to be engendered of the sun." These must all refer to him in different

---

(1) Con. Gen. Epist. of James I, v. 18 " of his own will begat he us with the word of *truth.*"

(2) Egypt is called Chemi in Coptic; the word signifying black is written chame.

characters. The broken line and ball on a perch are, when alone, his hieroglyphic.

NEITH. [*Plate VII.*

The hieroglyphic of this goddess occurs in the names of the Pharaohs, of the 26th dynasty, being kings of Saïs, the city of Minerva; the resemblance between the name of that capital and of Sate is singular.

[*Plate VIII, Part I.*

This goddess, whether she be Koht or Buto, Thriphis or Maut, is frequently with Pthath, by whom she is said in the hieroglyphics No. 1, to be "beloved."

NETPE. [*Plate XII.*

Fig. 2 bears a vase on her head, the initial of her name, N. In fig. 3 she has on her head her entire name, composed of a vase N, half circle T, and the firmament PE. She is then in her office in Ament. The hieroglyphics No. 1 present the title of "Mother of the Gods, and Queen of Heaven." In the first line of the second number of hieroglyphics, after her name Netpe, is a figure, generally supposed Typhonian (as in *plate LI*) followed by the sign "Mother."

The characters R, R, or L. L, before the figure of a woman holding a child, seem to signify "nurse."

OSIRIS. [*Plate XIII.*

The hieroglyphics No. 6 belong to the figure 5. No. 7 is "Osiris son of Netpe... engendered of Seb." No. 8 has "Osiris ruler of the west," at least the hieroglyphics in *plate IV*, fig. 4 require this sense, and not Amenti, as I was inclined to suppose; this last occurs in hieroglyphics No. 5 second line; the name however of the lower regions, Ament, sufficiently resembles that of the west, Pement, to account for their being synonymous. In No. 9 is the phonetic name of Osiris, followed by "votive offerings to," or "dedication."

ISIS. [*Plate XIV.*

In figure 2, she has the attributes of Nephthys; in No. 4 of Koht? in No. 6 of Athor. The hieroglyphics No. 1 are: "this is the figure" or "representation of Isis 'præsidium ac remedium mundi'.... her father Osiris, Lord of Ament;" thus was Osiris called her father, brother, and husband. No. 2, "Isis the potent mother goddess, queen of the discloser of good, i. e. Osiris." No. 3, "Isis mother goddess, queen of heaven, the potent...." In No. 5, the characters are contained within a royal oval, like kings' names; this is common to several of the gods, as Osiris, Amonra, Athor, and others, but more frequently met with for the name of Osiris, than any other deity. Under the symbolic character, signifying Isis, is Seth, Sothis or the dog star, to which the soul of Isis was said to have been translated. In No. 7 occurs the Typhonian figure of *plate* LI, before mentioned. In No. 8 is the phonetic name of Isis, Seth, and at the end of the hieroglyphics, "the nurse of her child." The hieroglyphics No. 8 belong to fig. 6.

ISIS, continued. [*Plate XV.*

In hieroglyphics 4 is the phonetic name of "Isis, the protectress of her brother." No. 5 has another form of her phonetic name, followed by hieroglyphics of similar import.

HORUS. HORPOCRATES. [*Plate XVII.*

Fig. 3. 4 are the most usual representation of Horpocrates. The hieroglyphics No. 1 are *Horphocrat* son of Isis.

In No. 2 he is called son of Athor, under his name Ehe or Eho "the day." No. 3 Hor (symbolically expressed by the hawk) son of Isis, offspring of Osiris.

No. 4 "This is the figure of Hor-phocrat, son of Isis, son of the Lord of Good?" or Osiris.

Nos. 9. 10. 11. 12 refer to the younger Horus, also son of Osiris, and elder brother of Horpocrates.

No. 10 "Horus support of his father, child of Isis, son of Osiris."

ANUBIS. [*Plate XVIII.*

The bird in fig. 3 representing the soul of the deceased, is probably the Baieth of Horapollo.

PTHAH SOKARI OSIRIS. [*Plate XIX.*

The most usual form of this god is fig. 1: he sometimes has the name of Pthah Sokar, at others, Pthah Sokari Osiris, and at others Sokari Osiris. The fig. No. 5 appears to be of this god, but I have never met with it accompanied by the hieroglyphics of Pthah Sokari. It was the Deity of Memphis.

ATHOR. [*Plate XXII.*

The usual representations of this goddess are figures 1. 2. Fig. 5 is very uncommon.

ATHOR, continued. [*Plate XXIII.*

In fig. 3 this goddess is giving drink and cakes to the deceased, and his soul. The tree of Athor is the persea, as that of Netpe is the ficus sycomorus. In the sculptures of the memnonium, we find a king seated under this tree, with Atmoo on one side, and the goddess of letters (of Plate XL part 2) and Thoth, on the other, writing his name on the fruit.

I am indebted to the kindness of Mr. Burton, for the sketch of the tree, given in this plate.

THOTH. [*Plate XXVI.*

In fig. 2, the Cynocephalus is the same as Thoth himself. Nos. 4 and 6 belong to fig. 3, Thoth in his character of the Moon. In No. 5 he is recording the life and actions of some king.

ATMOO. [*Plate XXVIII.*

In No. 3 the king is offering to Atmoo, seated in his boat, a figure of truth, and in the hieroglyphics above, is "he offers" or "an offering, of a figure of truth to *her* father."

END OF PART I.

OF THE MATERIA HIEROGLYPHICA.

MATERIA HIEROGLYPHICA.

PART II.

SUMMARY VIEW

OF THE

EARLY HISTORY OF EGYPT.

DEDUCED FROM

A COMPARISON OF ANCIENT AUTHORS WITH THE EXISTING MONUMENTS OF THE EGYPTIANS.

MALTA.

1828.

MATERIA HIEROGLYPHICA.

PART II.

VIEW of the HISTORY of EGYPT.

EGYPT, (1) according to the most probable accounts, was at first governed by an hierarchy, composed at one time, of the priests of one, at another, of those of another deity.

Though the number of years, given by Manetho, cannot, with any degree of plausibility, be admitted as correct, yet the order of the succession of each college of priests may, upon his authority, be stated as follows: The priests of Vulcan or Pthah, who held the supreme command for a great number of years, and were succeeded by those of the Sun, or perhaps Amunra, the Theban Jupiter; who remained in power for a shorter period, and were followed by those of the remaining six great gods; who, in their turn, gave place to those of the twelve minor gods; who were again succeeded by the priests of the third order of deities. These last continued to govern the country until

(1) The ancient name of Egypt appears to have been Chemmo, the land of Ham; and Mizraïm, from the grandson of Noah; a name still retained in the Arabic word *Misr*: vide Gen. c. 50 v. 11.

Menes, either by possessing great influence with the priesthood, or at the unanimous request of the people, as was the case in later times, in the election of the first king of Israël, was vested with the supreme power, under the title of king of Egypt. The election of a king speedily wrought a change in the simple mode of living, until then adopted by the Egyptians. Menes, not content with erecting a magnificent temple to Pthah at Memphis, and laying the foundation of the future splendor of that city, changing the course of the Nile to facilitate the irrigation of that part of the country, and securing a supply of water from the river for the benefit of the city, by digging a large lake in its vicinity, began to introduce the arts of a more refined society, and to encourage the display of taste and magnificence in the furniture of their houses, and throughout the necessaries of life; and taught them to indulge in a more luxurious and delicate mode of living. This change in the primitive simplicity of the Egyptians, was the reason assigned by Tnephachthus, the father of Bocchoris the wise, for writing in the Temple of Amun at Thebes, a curse against Menes, intending to show, that the Egyptians had more to lament than to rejoice at, in the election of a king who had induced them to seek luxury, rather than to endure privation.

His son Maneros did not live to succeed him, but dying at an early age, about sixteen years before his father, was recorded in the songs of the Egyptians, as the regretted offspring of their first monarch.

Fifty two kings, according to Diodorus, succeeded Menes, whose names, owing to the few events worthy of notice which took place during their reigns, are unmentioned, though they occupied a period of upwards of one thousand four hundred years. Next to these came Busiris, and eight of his descendants, the last of whom bore the same name, and was said, but with little probability, to have been the founder of Thebes.

Busiris II, following the example of Menes, adorned the city of Amun with many magnificent buildings, laid the foundations of several fine temples, and taught the inhabitants to assist in beautifying the city, by erecting loftier and more elegant mansions.

Whether or no the Egyptians were originally an Æthiopian (2) colony, is a point I do not here attempt to discuss; but certain it is, that many of the early kings of Egypt were Æthiopians, and some perhaps from Meroe itself. The two nations intermarried, and a friendly relationship, for the most part, existed between them, owing to a similarity of manners, and religious prejudices. Some however of the Egyptian princes carried their arms into Æthiopia, and brought away several captives; but it does not appear from what part (3) of the country, and whether

---

(2) Æthiopes, or blacks, is as vague a term as Indi. Diodorus lib. 4 evidently considers them older than the Egyptians: "They say the Æthiopians were the first men who were created."

(3) Thebes was even considered in Æthiopia, or the South.

they were subjects of the kings of Meroe, or independent tribes.

Indeed the attention of the Egyptians seems to have been principally engaged in a long war with a nation inhabiting an extensive, woody and well watered country, to the northward, which probably bordered on Assyria; (4) a war, that lasted for at least three hundred years, from before the reign of Thothmes III, to the end of that of the third Ramses, who appears to have been the last king who led an army into those parts, or engaged with them, until the time of Tirhaka.

The family of Busiris was succeeded by that of Osymandyas, whose eighth descendant, Uchoreus, is supposed by some authors the founder of Memphis. But in all probability, both Thebes and Memphis existed during the earliest times of the Egyptian hierarchy; and these kings having enlarged and embellished these cities, were handed down as their founders, without any further claim to that honor, than of having added to the grandeur and extent of the capitals of the upper and lower country.

Of the intermediate kings, from Menes to Osirtesen, no monument worthy of notice now exists, if we except the great pyramids, to the north of Memphis. The names and æra of their founders are very uncertain, and equally inaccurately laid down by Herodotus and Diodorus, since

---

(4) Vide Plates VII. VIII. the names on the forts, and of the prisoners.

they make them posterior to Sesostris, or the great Egyptian conqueror, who lived several generations after their erection.

The earliest kings principally occupied their time in beautifying the two capitals of Egypt, and in the peaceable pursuits of architecture; but the warlike spirit of the princes of the eighteenth dynasty, having been roused by the aggressions of the shepherds, and unwilling, perhaps unable, after their expulsion, to restrain the natural impetuosity of the Egyptian troops, sought, in the conquest of neighbouring countries, that glory which was henceforward to ennoble them, and secure a lasting reputation, handed down to posterity by the bold sculptures, with which they decorated the temples their captives assisted in constructing.

Whatever advantage a country receives from the administration of a wise and peaceable monarch, sculpture and history delight more in relating the actions of a warlike and triumphant conqueror. Hence the names of the first kings of Egypt are scarcely known, or recorded in such an uncertain and contradictory manner, that we are unable to decide as to the date or order of their succession.

Whether the name of the founder of the great pyramid be Cheops, or Chemmis, it is at least evident that the æra of the king given by the two historians, cannot be admitted; while that of Suphis is supported by probability, and the authority of Africanus. Suphis or Saophis was succeeded

by Saophis or Sensaophis (5) his brother, after whom reigned Moscheris; a name not unlike the Mycerinus of Herodotus. It is difficult to ascertain when the kings mentioned by Diodorus reigned, and much more so to reconcile the æra of Osymandyas. Uchoreus may be the fourth after Moscheris, and the immediate predecessor of Queen Nitocris. Twelve generations, according to the same author, intervened from Uchoreus to Mœris, the founder of the famous labyrinth of the Faioom, near the canal (6) called by his name. If we admit the opinion of Herodotus, in making Mœris the immediate predecessor of Sesostris, in preference to the authority of Manetho and Egyptian monuments, we are forced to omit the first kings of the eighteenth dynasty, and place his name instead of Armæus; while those of the monarchs who rendered themselves conspicuous, both in the arts of war and peace, are to be passed over in silence. Let us rather be guided by Manetho and the monuments, assisted by the additional testimony of Diodorus, who places Sesoosis or Sesostris, seven generations after Mœris.

Excepting the pyramids above mentioned, we find no (7) monument of early date till the time of Osirtesen I. (8)

---

(5) Sen Saophis signifies brother of Saophis. The founders of the two great pyramids were said to be brothers.

(6) Pliny says the "Lake Mœris is a large canal."

(7) Some hieroglyphic tablets on rocks, a few tombs about Memphis, and the smaller pyramids, are objects of earlier date than Osirtesen; but their epoch is as yet uncertain, and their style undeserving a rank among the historical remains of Egypt.

(8) The tablet of the chamber of kings at Karnak, of the time of Thothmes III, contains a long series of earlier names, but no monument has yet been discovered to have been erected by them, nor are their phonetic names

This king, who was probably of the sixteenth dynasty, has left several proofs of the splendor of his reign, and of the chaste style of architecture then in vogue, of which the grottoes at Beni Hassan bear convincing proofs; a style afterwards revived in the Greek Doric it so much resembles. The small, but celebrated city of Heliopolis was at this time adorned with a splendid temple, of which one obelisk still remains, bearing the name of this king; nor was he forgetful of the fertile province of Crocodilopolis, since known by the names of Arsinoite nome and Faioom, where a fallen obelisk bears testimony to the grandeur of the edifice it once adorned. The largest, and then only existing, of the four great temples of Thebes, Apa, Tápé, or Diospolis, was also enlarged, by the addition of a colonnade at the back of that sanctuary, which was rebuilt by the third Thothmes of red granite, and subsequently repaired by order of Philip, after the destructive invasion of the Persians. The oldest date (9) found on any of the monuments is of his forty third year, and it is possible that his reign may have continued much longer, but neither Manetho nor any other author makes mention of him.—Two kings Amunee? or Amunmeneit? I, and II, intervened between him and Osirtesen II, a prince, who in addition to the

---

known. That of the Memnonium seems to begin with Menes, who is followed by a much later king call Manmoph,—also found in the Karnak chamber as 5th predecessor of Osirtesen,—and next to him comes the eighteenth dynasty of Diospolitans; it is therefore probable that Menes, Manmoph and the eighteenth dynasty were alone Diospolitans, and the intervening names in consequence not admitted into the list of Theban kings. The earliest Pharaohs may have had merely a phonetic nomen, and no prenomen.

(9) Vide *Plate I* of the succession of the Pharaohs; second names.

buildings, with which he beautified the cities of the Nile, and the care he bestowed on the improvement of the agricultural state of the country, opened a new source of wealth, in encouraging the search of the hidden treasures of the mines, by a more accurate investigation of the arid mountains of the eastern desert; and constructed permanent stations for the miners, in the vallies, where water was abundant. Long before the reign of this king the Breccia quarries, on the Kossayr road, the mountains of Toor, and the emerald and gold mines, of the Ababdeh desert, had been worked by miners, who built for themselves small rude huts, as a shelter from the sun and winds, being supplied with water from the neighbouring wells excavated in the torrent beds; but there is no appearance of their having previously lived in stations, considered of sufficient consequence to deserve a temple, with hieroglyphic inscriptions, as we find in Wady Gasoós near Kossayr. Succeeding kings increased the size and number of these stations, and in the time of the Romans, they were built at intervals of about half a day's journey, and well supplied with water from wells sunk in the centre, at considerable expense and labor; and as early as the time of Amunoph III, and the father of Amunmai Ramesses the road to the emerald mines was provided with well built stations, here and there having a temple attached.

It is highly probable at this period the port of Philoteras or Ænnum already existed, that commerce was carried on with the coasts of Arabia and perhaps India, and the station of Wady Gasoós was intended to protect the watering place which supplied the inhabitants of that town, as well as the miners who worked in the mountains.

Siphtep, perhaps the Siptha of Manetho, who was also called Osirtesen, succeeded the second of that name, and reigned at least fourteen years, though no monument remains erected by him; nor do we find that of his successor Amunee III, in any of the temples, in spite of the length of his reign, which was not less than 41 years. If the next(1) be a variation of the name found on the great obelisks of Karnak, Egypt was indebted to him for many splendid buildings, besides the obelisks above alluded to; several additional chambers around the sanctuary of that temple, the commencement of the smaller temple of Medeenet Haboo, and a fine edifice with an avenue of sphinxes, under the mountains of Qoorneh, on the Libyan side of Thebes. This ruin presents a singular imitation (2) of an arch, formed of large blocks of stone, placed horizontally over each other, the upper one projecting beyond that immediately below it, till the two upper ones meet in the centre; the inner angles being afterwards cut off, to form the vault. Though this is not constructed on the principle of an arch, there is every reason to suppose the Egyptians were well acquainted with that mode of building, as they appear to have adopted it from time immemorial in their tombs, and crude brick houses; as I shall have occasion to remark presently. The outer walls are adorned with several large hawks in alto

---

(1) Vide *Plate I*, of the succession of the Pharaohs; names K. L. Vide also last note in the Preface.

(2) During my stay at Qoorneh in 1827, I laid open the innermost part of this ruin, where I discovered a very fine chamber, and three smaller ones, roofed in the manner above described, the last is of the late date of Ptolemy Physcon, and has a flat roof; nor is there any passage, as has been long imagined, through these rocks, to the tombs of the kings.

relievo, about the height of a man, and with elegant sculptures, representing his troops performing a sacrifice in commemoration of a victory; besides several other subjects, among which is the dedication of two obelisks; which perhaps stood at the end of the avenue of sphinxes, since the pedestals still remain, and their hieroglyphics differ from those found on the obelisks at Karnak. The name of this king, altered or effaced wherever it is met with, has scarcely escaped the architectural depredations of the three first Thothmes, and so much confused it appears with that of the first of them, that one is at first sight inclined to consider them one and the same monarch.

Amosis or Ames, (perhaps "called also Tethmosis" or Thothmes, the first king of the eighteenth dynasty), succeeded him. I have been induced, for reasons already stated in a former paper, to consider him the same as Chebron, and have called him Chebron-Amosis, transposing the names in the list of Manetho, and referring the last to his prenomen. This king, the leader of the Diospolitan dynasty, seems to have been an Æthiopian, since his daughter, who married Amunoph I, is always represented black, in the tombs of Thebes. It was probably this intermarriage of an Egyptian with an Æthiopian princess, and the consequent union of the two families, that rendered the name of Amenoph (3) so conspicuous in the annals of his country, having secured the succession to a long line of Theban princes, who continued uninterruptedly to inherit the supreme power, at least till

---

(3) He traced his right of accession either to the immediate predecessor of Osirtesen I, or to Manmoph before mentioned.

the time of Amunmai Ramesses. Two queens Amenses (4) and Acherres, are mentioned in the list of Manetho, but omitted in those of Thebes; nor is it certain whether they were more than regents, or if they reigned with the full authority of other Egyptian monarchs; some of these kings succeeded only by right of marriage, with the heiresses of the realm, but without interrupting the lineal succession of the Theban family; such appears to have been the case with Thothmes III, who traces to the family of Siphtep.

An opinion, admitted by the generality of the learned world, gains force by want of contradiction, till at length it passes into fact, and prejudice and long habit forbid it to be altered. Such has been the case with the antiquity of the arch, which, to the surprise of every one who has attentively considered ancient remains, has been confined to the æra of Augustus. Without stopping to mention one (5) of the time of Psamaticus II, or the probability of its being employed in the houses of the Egyptians, from the earliest times, owing to the small quantity of wood grown in this country, and in roofing the chambers of crude brick pyra-

---

(4) The name of Amunset or Amunses, the sister of Amunoph I, was discovered by me in a tomb at Thebes, and is found in *Plate I*, under his name. Amunoph had a second wife called Aphtep. The A in these names signifies Thoth, in his character of the Moon.

(5) This arch forms the roof of a tomb at Saccara; it is a segment of a circle, and very well built on the principle of other stone vaults.

mids, I proceed to facts which neither require arguments to support, or allow prejudices to refute them. I had long felt persuaded, that the greater part of the crude brick vaults in the western tombs of Thebes, were at least coeval with the eighteenth dynasty, but had never been fortunate enough to find proofs, to support my conjecture; till chance threw in my way a tomb, vaulted in the usual manner, with an arched doorway of the same materials, the whole stuccoed and bearing on every part the fresco paintings and name of Amunoph I. Innumerable vaults and arches exist in Thebes of early date, but unfortunately none with the names of kings remaining upon them; though the style of the paintings, in the crude brick pyramids, evince at once, that they belong either to the end of the last mentioned, or beginning of the nineteenth dynasty.

To return to the succession of Pharaohs. The reign of Thothmes I, was not remarkable for any military event of consequence, though domestic troubles threatened the latter end, owing to the increasing power of the shepherd kings.

It has long been a disputed point whether these shepherds were the Israelites, or an eastern tribe, who had, long before the arrival of Joseph, made settlements in lower Egypt, and were independent of the Egyptian monarchs. Even if this be admitted, it does not altogether preclude the possibility of the Israelites being, as Josephus supposed, the pastors, nor does it contradict the authority of scrip-

ture. One objection alone offers itself: had the Jews been as powerful as the shepherds are represented, the national vanity of a people would scarcely allow them to describe themselves oppressed in servitude by a nation who dreaded them, and who were unable to rid the country of them, without repeated efforts. The only reason that could be assigned, for this silence of the jewish historian, is the desire, every where manifested, of banishing from their remembrance, the country they had left, its fertility, the luxury and immorality of its inhabitants, ill according with the pure doctrines of their legislator, so likely to be corrupted by their intercourse with the idolatrous Egyptians. On the other hand, the account given in the bible, may be confined to the family of Joseph, while a very large body of Hebrews of the houses of Lot, Abraham, and Ishmael, (6) might have already made partial settlements, in those parts of Egypt bordering on Syria; nor would it have been singular, if the Egyptian historians had given the name of king to the heads of houses of these shepherds, who like the Arab shekhs of later times, ruled with the authority of princes. (7) Besides, the Hebrews may have had fortified places, and extensive possessions in lower Egypt; and being numerous enough to make the Egyptian monarchs dread, lest they should in the event of a war happening, join also unto their enemies, and fight against them, it may have struck Pharaoh as a political measure, to attack them,

---

(6) Genesis, c. 37 v. 23. The Ishmaelites brought Joseph into Egypt.

(7) The same title is given the sons of Ishmael in Genesis, c. 25 v. 16. "Twelve princes according to their nations."

and at least to weaken their growing power; nor is it necessary, that he should have succeeded in reducing to servitude, the whole of this people; this severity may only have been exercised on the captives he took, and who were of the family of Joseph; and who, at length, escaping from bondage, united with the rest of their countrymen, and set out in quest of a new and promised land; where they were likely to remain, unmolested by the superior power of any neighbouring prince. Whatever little difference may exist in the accounts given us in scripture, and the imperfect annals of profane authors, we cannot with reason expect the history of the same event, recorded at so early a period, by two different nations, to agree in every point; the proximity of date and district they are said to have occupied, are at least plausible reasons, for adopting the sentiment of Josephus.

If the account given by Diodorus, of the conquests of Semiramis in Egypt, be true, the pastor kings may have been the Assyrian chiefs, who were left in this country, commanding the garrisons retained by those troops, a fact which can only be proved, by the future discoveries of travellers; if they find any sculptures containing the figures and names of the same people, (as afterwards met with, among the captives,) accompanying the names of Egyptian kings, who preceded Thothmes; for if these troops had been left in Egypt, the earlier princes would have endeavoured to rid the country of them, and would have been at war for a length of time with them, previous to their entire expulsion. I leave the reader to decide, which of the two opinions is the more probable, but confess, that the authority of Josephus, who may have had recourse to the works of

many ancient authors, now unknown, is of considerable weight, in deciding that the Jews were the pastors.

Few monuments remain of the time of this king, if we except the two smaller obelisks of Karnak.

The daughter of the first Thothmes lived not to succeed her father, but dying young, the crown devolved, either from right of inheritance or relationship, to the second and third of this name; which last immortalized himself, by the splendid monuments he constructed, many of which remain to this day. Besides several buildings in Nubia, he made considerable additions to the smaller temple of Medeenet Haboo, and to the great pile of Karnak, erecting in this last a sanctuary of red granite, and adding more elegant and finished sculptures (8) to the side rooms, with a singular colonnade at the back of the great court or inclosure of the temple, and several lateral chambers, in one of which he is represented making offerings to a long series of his ancestors, or royal predecessors; nor was he unmindful of other cities of Egypt; Coptos, Memphis and Heliopolis received proofs of his fondness for architectural improvement, by the erection of several fine buildings, and obelisks,

---

(8) He is here represented offering two obelisks to the god of Thebes; but it does not appear in what part of the temple they stood; and two long tapering staffs, which were usually placed in front of the pyramidal towers of the Propyla.

two of which were removed to Alexandria, and others to Rome and Constantinople.

The pastors who had been defeated by his predecessor, and obliged to take refuge in Avaris, were now reduced to the necessity of proposing terms of accommodation; by which it was agreed [B.C. 1531] they should leave Egypt, and give up all claim to the tract of country, and fortified places before occupied by them, in lower Egypt. He also made war (9) on a nation to the north of Syria, which continued to occupy the attention of the Egyptian monarchs for a length of time, and of which I shall have frequent occasion to make mention. The domestic tranquillity, produced by the departure of the shepherds, was perhaps the reason we find this prince devoted so much time (1) to the pursuits of architecture, and the embellishment of the temples of his country; an example imitated by most of the kings of the eighteenth dynasty. After a long and prosperous reign he was succeeded by his son, by his first wife, Amunoph II. The provinces of lower Egypt, and the Delta, were soon after disturbed, by the return of the shepherds; who had unexpectedly made an incursion from the N. E. in the direction of the isthmus of Suez, and were not finally

---

(9) This may have been the consequence of his pursuit of the fugitive pastors.

(1) His reign must have been very long, Manetho allows him 39 years. I have met with the date of his 28th year on the existing monuments.

Bellows were already invented; but they are different from those used in later times, being worked by the feet, which pressed on the skins containing the air; one under each foot.

expelled, till after 13 years. Amunoph (2) now turned his thoughts and time to the completion of the works left unfinished by his father. He made a few additions to the great edifice at Karnak, (3) and began the small temple of Amada in Nubia, which was completed by his son and successor Thothmes IV. (4)

It appears that the sphinx of the pyramids was cut by order of this last monarch, or at least the tablet in front of it which gave rise, from the similarity of the two names, to the tradition mentioned by Pliny, of its having been the tomb of Amasis.

This king continued the war of the East, but perhaps without gaining any very signal success. Indeed we find but little relating to it, in the Egyptian sculptures, till the time of Amunmai Ramesses, and his father; and it is probable that Thothmes III may have commenced it after the expulsion of the pastors, though without leading the expedition in person, like the abovementioned kings. We might be induced to suppose the nation, here alluded to, was that of the pastors themselves, and bring the date of their expulsion to the later æra of Rameses III, were it not for the following circumstances:

1. The country inhabited by this eastern nation was

---

(2) Syphons were already in use in the reign of this king; though it is probable they were a very old invention: they are first mentioned by Hero of Alexandria. The pole and basket were used for raising water, in irrigating the lands, as practised by the modern Egyptians.

(3) His name also occurs on a granite pillar in the temple of Medamot.

(4) He also added the lateral lines of hieroglyphics to the obelisk, since transported to Rome, and now standing before S. Giovanni Laterano.

hilly and well wooded, which could not apply to lower Egypt.

2. Tirhaka, who fought against Senacherib, king of Assyria, is found leading in triumph prisoners of the same nation.

The only remaining question is, whether or no those in the tombs (5) are the same people, as represented in the battle scenes: probability inclines to this supposition, especially as their long ornamented dresses, white complexions, of much lighter hue than the Egyptians themselves, agree with those sculptures. The captives of this people, detained by the Egyptians, were employed in the office of servants, and perhaps in the laborious occupation of brick-making and building, like the Jews, and prisoners of Sesostris. Their duty may have been to bring the presents, they are seen carrying, into the presence of the king; without these being the productions of their country; which would rid us of the difficulty presented by the elephants, cameleopards, apes, leopards, and ebony, so ill agreeing with their color and dress; which could only suit an eastern nation, from the neighbourhood of Assyria or Persia.

Thothmes IV was succeeded by his two sons, who seem both to have borne the name of Amunoph. They

---

(5) In one or two instances they have their names attached to them as in the battle scenes. I have twice found the bear among their offerings, an animal which I cannot believe ever existed in Egypt, in spite of the authority of the ancients, not always very accurate.

were educated by their mother, who ruled Egypt during their minority, and is perhaps the same as Achencheres or Acherres of Manetho, though her phonetic name does not agree with either of these. The two princes enjoyed an equal authority in the administration of affairs, and one of them seems to have married an Æthiopian princess; (6) but, dying before his brother, left him in the sole possession of the kingdom; who afterwards changed his nomen, and endeavoured by erasing the name of his partner in the empire, to efface the recollection of his having ruled conjointly with his brother. The temple of Luqsor was commenced by the two brothers; and that on the Libyan side, with two sitting colossi, was finished before the death of his colleague; since the nomen and prenomen have been the same, and only altered after that event. During the early part of their reign stations on the road to the emerald mines were either built (7) or repaired, nor were they inattentive to the welfare of Egypt, either with respect to the arts of war or peace. It does not appear how long the surviving brother reigned, after the death of his colleague; but his interest with the priesthood prevented the mention of his brother's name, in the lists of kings, and nearly succeeded in obliterating every memorial of his existence, from the sculptures of Egypt.

---

(6) In the sculptures of a tomb I was fortunate enough to discover at Thebes, she is represented coming to the presence of the king in a chariot drawn by oxen overshadowed by what appears to be an umbrella. In the hieroglyphics she is styled queen of foreigners.

(7) A small but elegant temple of Kneph stood some years ago in the island of Elephantina, but I do not remember at what time of his reign it was erected.

I will not stop to refute the fanciful notions of the Romans, who chose to regard this king, who lived about two hundred years before the Trojan war, as the Memnon (8) of Homer; who scrupled not to ascribe to him the most singular statue, and most elegant of the tombs then open, at Thebes; though the tomb of the king, whose vocal statue they admired, in reality existed in a different valley, unvisited by them.

I am at a loss to decide which was the elder of the two princes; but am inclined to believe the surviving brother was the younger, from the former having the nomen of Amenoph always accompanying his prenomen, and the latter merely a nomen composed of the same hieroglyphics, as his prenomen, and which has in every instance I have met with, except one, been afterwards altered into the phonetic name of Amunoph.

It is singular, that we do not find at Thebes, the sepulchres of the kings, who preceeded Amunoph III; nor is his indeed in the same valley as those of the other kings. (9)

---

(8) Custom has established a general opinion that Memnon was an Egyptian or at least an Æthiopian; but on what authority! Teutamis the 21st king of Assyria, after Semiramis, sent Memnon with a force of 10,000 Æthiopians, and the same number of Susans, and 200 chariots, to assist Priam; he being killed in an ambuscade by the Thessalians, his body was recovered, and burnt by the Æthiopians. Who were these Æthiopians? The term is as vague as, and of similar import with our blacks, and we know the Æthiopians, and Egyptians of the valley of the Nile, never burnt their dead. The similarity of the name Miamun common to many Egyptian kings may have led to the mistake; and Memnoneia, a title given to several buildings, is not an Egyptian word.

(9) There is another tomb here with the name of a king, perhaps older than Amunoph. The tombs of many of the earlier kings, may, some day, be found in one of these inner vallies.

The tomb of his queen is cut in the rock with a great number of others, in a valley I have hence called valley of the queens, (1) immediately behind the ruins of Medeenet Haboo. If this be the Rathotis of Manetho, the name may have been confounded with, or mistaken for the prenomen, which, as I have already shown in the names of Chebron, Misphrathuthmosis, and others, has frequently happened; nor is the word Rathek unlike the one before us.

His successor has recorded his lineal descent from the third Thothmes, on a block of stone at Thebes, since used in the construction of a more recent building, in the following manner: "The father of his fathers' fathers' father Thothmes III:" as may be seen below his name, in the list of kings, given in *Plate I.* Some few additions were made to the temples of Karnak, and Luqsor, during his reign, but neither this nor that of the king, who succeeded him, were of very long duration. The tomb of this last, Ramses or Rameses I, is the oldest one yet opened in the valley of the kings at Thebes; as that of his successor (2) is the most splendid, and richly sculptured; though inferior in elegance of design, and general plan, to the supposed tomb of Memnon.

Rameses was succeeded by his son; whose phonetic name (3) still remains doubtful. He is called beloved of

---

(1) Lord Prudhoe and Major Felix were the first who observed that these were the tombs of the queens.

(2) Opened by Belzoni.

(3) I have already proved in a former paper, that a celebrated *savant* was wrong, in making two kings, from the name of the father of Amunmai Rameses.

Amun and Pthah, and the letter N, or waving line, may refer either to the word *of*, in beloved of Amun, (of which I have found several instances), or form part of the name itself; as Amunmai Osirien, Oeen, or Aien. The reign of this monarch was remarkable for the successes gained, probably by the king in person, in the war of the East. (4) Having led a considerable force of infantry and chariots into the heart of their country, he attacked and took a great number of fortified places, defended by lofty walls, and surrounded by water; neither the strength of these fortresses, nor the obstacles thrown in his way by the enemy, who drove off their herds, and felled the trees, in the woody country he had to pass, to impede the passage of his chariots, seem to have arrested his progress, and it was not until he had laid waste a great part of the country, and secured a considerable number of prisoners, to adorn his triumph, that he led back his conquering legions to the banks of the Nile. Such are the subjects on the walls of the great temple of Karnak, which was indebted to him for the magnificent colonnade added by his order, and for some of the most elegant of the sculptures that adorn it. He also erected, in honor of his father, a handsome temple on the west bank of Thebes, besides the large building at Abydus,

---

(4) If this war was carried on against the Assyrians, it was perhaps owing to the fear of the near approach of the armies of Ninus and of Semiramis, who threatened to, and according to Diodorus, actually did invade Egypt itself, that these princes considered it prudent to attack the provinces of the enemy, and weaken his power, by laying waste the intervening countries: and the effeminacy and luxury of the successors of Ninyas, afforded the Egyptian monarchs a favourable opportunity, to curtail the extended conquests of that nation, and even to carry the seat of war into Assyria itself.

and several edifices in other parts of Egypt, most of which were completed by his son and successor Amunmai Rameses, Ramesses Miamun, Rameses II, or Sesostris, a prince unequalled by any of his predecessors or successors in the extent of his conquests abroad, or the encouragement given to the arts at home. Following the example of his illustrious predecessor, he soon led a numerous and choice army to extend the conquests of the Egyptians in the east. Passing along the sea coast of Palestine, (5) he continued his march through those parts, where water and provisions could be procured for his army, and traversing the districts, before overrun by the conquering arms of Ninus and of Semiramis, who had attached them to the Assyrian empire, he extended his conquests to the heart of the enemy's country; here, following the banks of a large river, he met with a considerable force, which opposed his progress, backed by a strongly fortified town, defended by several ditches, and standing on the opposite bank of the river. The enemy were at length defeated and sued for peace; but it is probable that the town also fell into the hands of the victor; as did several others, which were besieged, and taken by means of the testudo, and scaling ladders.

It does not appear to have been the object of the Egyptians, to make any permanent settlement in these countries; contented with what plunder they could obtain, and carry off, with laying waste the lands, and inspiring the people with a dread of their military power, in order

---

(5) His name is found on the Lycus, nor Nahr el kelb, near Bairoot. He seems to have been attended by his sons, whose names are mentioned in the sculptures of the Memnonium.

more effectually to secure the undisturbed peace of Egypt itself, their return was performed with the same rapidity as their advance, and each monarch came home, to enjoy the tranquillity his arms had ensured, and turn his thoughts to the embellishment of his city, and commemoration of his victories. The remainder of his long reign was employed, (7) in making additions to the temple of Karnak, in building that in the Libyan suburb, now called the Memnonium, the temple of Osiris at Abydus; in the grand excavations of Aboosimbel in Nubia, in adorning the temple at Memphis with some fine colossi, one of which is still seen in the vicinity of Metrahenny, and in erecting a great number of splendid monuments throughout Egypt and Nubia.

Without ascribing to this prince all the actions recorded of Sesostris, suffice it to say, that whatever may have been the extent of the conquests of that celebrated monarch, it is evident that no Egyptian king ever surpassed or equalled the second Rameses. Let us then allow that

---

(7) A greater number of monuments, statues, and temples bear the name of this king than of any other who ruled in Egypt, and there are few remains of any city of Egypt, where it is not met with. In addition to the above I may mention in Nubia, the temples of Dayr, Sabooa, Gerf-Hossayn, and the elegant excavated temple at Kalápshee; and in Egypt the completion of the temple at old Qoorneh on the west bank of Thebes, that of Abydus, the lateral hieroglyphics on the obelisks now at Alexandria; the obelisk now called the Monticœlian at Rome, tablets before the sphinx of the pyramids, several statues found about Memphis, the towers and beautiful obelisks in front of the temple of Luqsor, which strike the traveller with as much surprise as the stupendous statue of red granite of the same king, at the Memnonium, besides innumerable statues and fragments met with in every part of Egypt.

history has painted in too glowing colors the actions of that hero, too great for the limited power of Egypt; and remain persuaded, that so far from aiming at the conquest of the world, the utmost extent of his march was confined to the countries bordering on Assyria, Arabia and part of Æthiopia, from which last we find Rameses II is receiving presents, as a hommage due to so great a conqueror; indeed he may have received a tribute from this nation, without his having sent any force to subdue it; a tribute, perhaps due to the earlier kings of Egypt, from their connection with the Æthiopian family.

One objection presents itself to the passage of the Egyptian arms through Palestine: that we find no mention of it in the bible history; but this is not singular:

1. The Jews were not as yet settled in quiet possession of the land, they had frequent wars with the neighbouring people, and were occupied in settling the affairs, and lands of the tribes.

2. Their history relates solely to themselves, and the nations with whom they were engaged; and the march of the Egyptians, being along the sea coast, could not have interfered with the Jews, with whom they had no object in making war; nor could the Jews have had any object, in attempting to oppose their passage, and in drawing upon themselves the enmity of the Egyptians, in addition to that of the tribes about them.

3. The tribes of Syria were too unconnected, their force too inconsiderable, to cope with the arms of Egypt;

and the Jews, who were not powerful enough, to put an entire check, to the frequent aggressions of the Philistines alone, could scarcely be supposed to offer any resistance to an army, organized for the conquest of more distant, and powerful nations.

Rameses II was succeeded by a king, whom I feel inclined to call his son; but on a column, in a mosk at Qahirah, (8) this prince introduces with his own the name of Amunoph III, omitting, which is singular, all mention of the intermediate kings.

But little worthy of notice happened during the reigns of the two succeeding monarchs; except the addition of the great avenue of sphinxes, (9) and small chambers in the front court of Karnak, by the first of these.

Rameses III revived the taste for warlike operations, and the encouragement of the arts. Desirous to rival the exploits of the second Rameses, he led an army into the east, stormed the fortified places of the enemy; and either obliged them to take refuge in their ships, or fitted out vessels of his own, to attack them. Perhaps indeed he may have turned his arms against some other people, who lived near

---

(8) The more received orthography of Cairo.

(9) Egyptian sphinxes are either andro- or crio-sphinxes: the one formed by the union of the lion and man, the other with a lion's body, and ram's head. They are always male, and never female, as has been generally supposed.

the sea coast, as their dresses are different, and he is seen offering these prisoners to the god of Thebes in a separate compartment, distinct from those he has taken in the land fight.

Returning victorious from the war he distributed rewards to his troops, and employed himself in beautifying the cities of Egypt; with this view he constructed a side temple, attached to the front court of Karnak, another at the sacred lake to the south; and the temple of Medeenet Haboo, to which last he united his palace. A change was also introduced into the mode of sculpturing the hieroglyphics, by cutting the lower side to a great depth, while the upper inclined gradually from the surface of the wall, till it reached the innermost part of the intaglio; so that the hieroglyphics could be distinguished by a person standing immediately beneath, and close to the wall, on which they were sculptured. This style was not imitated by his successors, and the first change would seem to have been the first step towards the decline and fall of the arts in Egypt; for though the sculptures of the twenty-sixth dynasty evince a degree of detail, and increase of ornament, more highly finished than those of the earlier periods, yet they fall far short in taste and simplicity, in grandeur and design, of those executed from the reign of Osirtesen I, to that of the third Rameses. Here too closes the most interesting period of Egyptian history. A long succession of princes many of whom bore the name of Rameses followed; but neither made themselves conspicuous by the construction of grand edifices at home, nor their exploits abroad. Though it would be vain to attempt to lay down, with any degree of certainty, the date of the accession of these kings, it is

not improbable that the Trojan war happened, either during the reign of the third Rameses, or one of those of the same name, (1) who succeeded him; when the date of that war is still a matter of doubt, we can scarcely expect a more remote, and uncertain period, the æra of Sesostris, to be at all known, though it appears to have been about the year 1360 or 1400, B. C.

The accounts given by Herodotus and Diodorus agree but badly with that of Manetho, both in the names and number of the kings who followed Sesostris. Herodotus and Diodorus both allow, that he was succeeded by his son, whom the former calls Pheron, (that is Pharaoh (2) or Phrah), the latter Sesoosis II; after him, according to the former, came Proteus, Rhampsinitus (probably Rameses III), Cheops, Cephren, Mycerinus, Asychis, whose reign was interrupted by the invasion of Sabacos the Æthiopian; Sethos, in the time of Sanacherib, and Tirhaka; the twelve kings dethroned by Psamaticus one of their colleagues, Necos (the Pharaoh Neco of scripture), Psammis, Apries (Pharaoh Hophra), Amasis, and Psammenitus. Diodorus, who took into consideration the great lapse of time between Sesostris and Amasis, admits a greater number of kings, but omits the mention of the names of many of them. Sesostris or Sesoosis II, he allows, was succeeded by a great number of princes, whose names remain in obscurity. After many generations came Amasis, who was dethroned by

---

(1) Pliny with great latitude, and consequently with more probability in his favour, tells us, the Trojan war happened during the reign of a Rameses.

(2) The orthography of this word in Hebrew is Phrah, signifying in the Egyptian language, the sun.

Actisanes the Æthiopian: then Mendes or Marrus, between whom and Cetes, or Proteus, intervened five generations; he was succeeded by his son Remphis. Several ignoble kings held the supreme power for seven generations, after him, whose names remain unknown, except Nileus; from whom the river, formerly called Ægyptus, received its name; the eighth king was Chembes or Chemmis, the Memphite, who constructed the great pyramid, (3) and was succeeded by Cephren, Mycerinus or Mecherinus, whose name was engraved on the north face of the pyramid he erected. After the last mentioned princes, Bocchoris succeeded; and, a long time after him, Sabaco the Æthiopian. At his abdication an anarchy continued for two years, till twelve kings were elected, who ruled with great harmony for fifteen years, till the ambition of one of them Psamaticus aimed at, and succeeded in obtaining the sole command of the country. Four generations intervened, till the accession of Apries, who was dethroned after twenty-two years by Amasis, a potent and illustrious Egyptian, the cotemporary of Cambyses.

I have hitherto been unable to class the names of the kings, who followed the seventh successor of Rameses III, but the number of those found on the Egyptian monuments

---

(3) It is scarcely necessary to remark, that the founders of the great pyramids could not have lived at so late a period, as described by these historians. No monument in Egypt can be compared in antiquity with these buildings, and the names of kings of the eighteenth dynasty are found in their vicinity, evidently sculptured at a much later epoch. Justly do Pliny and Diodorus allow that neither historians, nor the Egyptians themselves, are agreed about their founders.

agree better with the accounts of Diodorus and Manetho, than the short space of time required for the succession of the few kings given by Herodotus. Omitting any mention of the intervening monarchs, I pass on to those of the twenty-second and twenty-third dynasties, cotemporaries of the kings of Israel; the names of which are evidently twice inserted (owing to some mistake of the copyists), in the list of Manetho.

The first of these, I have as yet met with, is the first Sheshonk, who was succeeded by his son Osorkon, and grandson Tacellothe; these were followed by Osorkon II and Sheshonk II, the last of whom reigned at least 29 years, Osorkon I, eleven, and Tacellothe fifteen. The first Sheshonk added a fine gateway to the great temple of Karnak, but it does not appear whether this, or the last of this name, was the king, who invaded Palestine, and plundered the temple of Jerusalem. [B. C. 970.] Though the tablet of the second Sheshonk presents a number of offerings made to the god of Thebes, I could never discover any mention of the bucklers and shields taken by Sesak from the temple of Solomon.

This dynasty was followed by the twenty-fourth, in which only one name, of Bocchoris the son of Tnephactus or Technatis, is mentioned. Sabaco, Sebechon or Sabaco II, and Tirhaka followed them, and formed the twenty-fifth dynasty.

While Sethos ruled lower Egypt, Tirhaka possessed, perhaps by right of succession from the first of these kings, the dominion of the upper country, and hearing of the aggressions of Sennacherib in the North, marched to the defence of the lower provinces, and defeated the Assyrians;

which he commemorated in the temple of Medeenet Haboo at Thebes. He also added, if not the columns, in the front court of Karnak, at least the sculptures on them, afterwards erased by Psamaticus I; besides others in different parts of that temple. Psamaticus I, probably succeeded these kings, whose father Neco had been put to death by the second Sabaco; (4) he was followed by Neco, whom Herodotus calls his son. This prince invaded Palestine, defeated and slew Josiah king of Juda, who opposed him in his way to fight against Carchemish by Euphrates, (5) and shortly afterwards deposed Jehoahaz at Jerusalem, condemned (6) the land to pay a hundred talents of silver, and a talent of gold; and having made Eliakim, afterwards called Jehoiakim, his brother, king in his stead, returned to Egypt, bringing Jehoahaz prisoner. [B.C. 610] But great reverses followed: Nebuchadrezzar, four years after, invaded Egypt with a large force, and laid waste the provinces and cities of that country.

Neco was succeeded by Psamaticus II, who had married the daughter of queen Amun-ates; and whose daughter became the wife of the third of this name. Psamaticus III (for we cannot reject the authority of the scriptures, which make mention of Pharaoh Hophra, added to the testimony of Herodotus and Manetho) was followed by Apries, Vaphres, or Pharaoh Hophra, a name not met with on the Egyptian mo-

---

(4) Vide former papers of 1827.

(5) Being a continuation of the war of the east.

(6) Vide c. 36, of the 2nd. book of Chronicles.

numents, (7) perhaps from one of the following reasons: that either he had also the name of Psamaticus, and was, in that case, the same as the last mentioned king; or that Amasis his successor obliterated every recollection of the name of his rival. The last is more probable, as we find he married the daughter of the third Psamaticus. It is certain that Amasis was, as Diodorus affirms, a powerful person; and whether or no he was originally of low extraction, he had rank and interest enough to contract a marriage with, as I have just observed, the daughter of the king. The prophecy of Jeremiah mentions the conquest of Egypt by Nebuchadrezzar, king of Babylon, and the calamities which were to befall this country; but the deliverance of Pharaoh Hophra into the hands of his enemies, perhaps refers to the dethroning of that king; in whose stead the Babylonian conqueror may have raised Amasis to the throne of Egypt. Great desolation was prophesied (8) to this country for forty years; in the next chapter of Ezekiel we learn that the land of Egypt was to be given to Nebuchadrezzar, the cities to be destroyed, and there was to be no more a prince of that land. The apparent difficulty, of the last part of this prophecy, will be cleared up, by allowing, as I before ob-

---

(7) Much was added to the temples of Memphis and Saïs by the kings of this dynasty, accounts of which are found in Herodotus and Diodorus; but little remains of the monuments they erected, the materials having been carried to Alexandria, and subsequently to Qáhirah. Thebes was no longer the favorite capital; hence we find but few buildings of consequence raised by these monarchs, though some additions were made to her temples on a small scale. The principal remains at Memphis are of Rameses II.

(8) Vide Ezekiel, c. 39, 30, 31, and 32; and Jeremiah, c. 44. v. 30.

served, that Amasis was appointed ruler of Egypt, by the interference of the king of Babylon, to whom he perhaps paid tribute; and this opinion is strengthened by the circumstance of our finding the name of this king, preceeded by the title Melek, inferior to that of an independent monarch, and implying a ruler appointed by, or tributary to a more powerful prince. The son of this Melek seems also to have been viceroy of Egypt under Darius, and bears the same prenomen as his father.

The longest date, I have observed, of Amasis, is forty-four years, which are the extent of his reign, according to Herodotus; though Manetho allows fifty.

Whether the flourishing state of Egypt, during the reign of the successor of Apries, as stated by Herodotus, be true or no, certain it is, that at no time did private individuals possess greater affluence, than in the reigns of the second and third Psamaticus, if we may judge from their tombs at Thebes, excavated and sculptured during that period.

Nothing could be more afflicting to the vanity of the Egyptians, than to be tributary to another nation; and to a prejudiced people like this, who considered every foreigner impure, (9) and none except themselves blessed with the favor of the gods, death was preferable to the degradation of paying tribute to the enemies of their country. Well then might the prophet represent the greatness of the calamity, that was to befall Egypt; a calamity, which however,

---

(9) Humanity hints that a nation, with similar ideas, would be benefited by a similar lesson.

though as great to the minds of that people, as if the valley of the Nile had been left without an inhabitant, would not prevent the Egyptians, from increasing the prosperity of their country, and their individual welfare, particularly in a land, whose riches are the produce of the soil. Thus then may the apparent contradiction of the Greek historian, the remains of the twenty-sixth dynasty, and the prophecies of the scriptures be partially reconciled.

Amasis was succeeded by Psammenitus his son, who reigned but six months; and Egypt was destined to be overrun by an enemy more implacable than the kings of Babylon.

[B.C. 525.] Cambyses having entered Egypt with a numerous army, and taken the whole of the lower and upper country, destroyed many of the temples, and splendid memorials of the power and former greatness of the Egyptians; and placed garrisons in all the strong holds, "from Syene on the confines of Æthiopia," to Pelusium, and the sea. The name of this prince is not, as may be easily imagined, to be met with in any of the temples of this country; but some visitor to the slate and breccia quarries, on the Kossayr road, has, at a later period, recorded the name of this monarch, (1) adding to it the date of his sixth year, agreeing very nearly with those of his reign; then follows the thirty-sixth of Darius, and the twelfth of a king, whose hieroglyphics are erased, but appear to be of Xerxes; this was then sculptured in the twelfth year of this last king, and the other two, the thirty-sixth year of Darius, and sixth

(1) Vide *Plate III*—Twenty-seventh dynasty of Persians.

of Cambyses, are intended as the full extent of the reigns of each; that of Darius (2) is the confirmation of history. On another rock, at the same place, is the date of the sixteenth year of Xerxes, and the fifth (3) of Artaxerxes Longimanus. These are the only kings of the twenty-seventh dynasty I have been able to meet with; and it is singular that none of them have a prenomen, except Darius, who built a part of the temple at el Khargeh, in the great Oasis, where his nomen is accompanied by the prenomens given in the *Plate III.*

The comparative mildness of Darius's government had so far gained the esteem, and good will of the Egyptians, that, as Diodorus tells us, he not only obtained the title of god, but received, after death, the same honors as were bestowed upon the ancient kings; and this is probably the reason, we find him the only one of the Persian monarchs, who was thought deserving the distinguishing mark of a prenomen, like the ancient kings of Egypt.

[B.C. 463.] The Egyptians, hearing of the confusion caused in Persia, by the death of Xerxes, and having prevailed on the Athenians, to assist them with a naval force, revolted from the Persians in the first year of Artaxerxes Longimanus, and elected Inaros king of Egypt. The first expedition sent by the Persian monarch, under the command of Achæmenes, son of Darius, met with a severe repulse; but the second, under Artabazus and Megabyzus,

---

(2) Vide *Plate III.*—Twenty-seventh dynasty of Persians.

(3) Immediately after the recovery of Egypt, and the death of Inaros; v. infra. The Egyptians had before revolted, in the last year of Darius.

restored Egypt to the dominion of Persia. Inaros, betrayed into the hands of the enemy, is crucified; and Amyrteos, his colleague, escapes to the isle of Elbo.

Egypt remained in the power of Persia until the death of Darius Nothus; but the domestic troubles, occasioned by the enmity of Artaxerxes and his brother, afforded the Egyptians a favourable opportunity to re-establish their independence. With this view Amyrteos (4) was recalled from his place of concealment, and declared king; his reign forms the twenty-eighth dynasty.

After six years, he was succeeded by Nepherites, the Nephreus of Diodorus, who left his throne to Acoris; whom the domestic tranquillity of Egypt, added to a much longer reign, than the generality of the later kings, enabled to turn his thoughts to the improvement and embellishment of the temples of his country. He was succeeded by Psammouthis, whose short reign was followed by those of Nepherites II, and of Mouthis.

The thirtieth dynasty of Sebennyte kings began with Nectanebo I, against whom Persia sent a considerable land and sea force, under the command of Pharnabazus and Iphicrates. The failure of this expedition, owing to the disagreement of the two commanders, served to establish the power of the Egyptian king, who henceforward employed his time in erecting or enlarging several of the temples in

---

(4) No mention is made by Manetho of Psamaticus, the descendant of one of the former kings of that name, whom Diodorus calls king of Egypt, and who lived about this time, at least before the accession of Nephreus. Diodorus, on the other hand, omits the mention of Amyrteos.

This Psamaticus was perhaps the viceroy of that name.

different parts of Egypt, besides that of Mars at Sebennytus, his native city; and this is the last monarch who cut and erected an obelisk (6) in Egypt. After a reign of eighteen years, he was succeeded by Teos, the Tachos of Diodorus. This prince engaged in the war with Persia; and, contrary to the advice of Agesilaus, leading his troops in person, left Egypt in the hands of a viceroy, who induced his son Nectanebo to declare himself king in his stead. A civil war was the consequence; but the superior skill of the Spartan general, who supplied, by his military talents and the choice of a favorable position, the want of a numerous force, reinstated, in one battle, the Egyptian monarch to the undisputed possession of his throne. At this period died Artaxerxes Mnemon, after a reign of forty three years, and was succeeded by Ochus or Artaxerxes III; [B.C. 361] who after ten years recovered Egypt, and finally, about the year 340, succeeded in reducing it entirely under his power; as we learn from the catalogue of Manetho, who dates its recovery in the twentieth year of Ochus, that is, before the completion of his twenty-first. After a little more than two years, Egypt was relieved from the cruelties of this tyrant; who was so much abhorred, that, as Plutarch informs us, the Egyptians represented him, in their catalogue of kings, by a sword, the emblem of destruction. Arses and Darius succeeded him, and are the remaining two kings of

---

(5) The affairs of Persia were at this time much disturbed by the intrigues of Orontes, and the defection of Gaos, the commander of the Persian fleet, who made a treaty with Acoris, and the Lacedæmonians, against Artaxerxes.

(6) Pliny calls him Nectabis. The obelisk was without hieroglyphics.

the thirty-first dynasty, which lasted till the conquest of Egypt by Alexander.

This last mentioned conqueror repaired several of the temples of Egypt, which had suffered from the invasion of the Persians. The sanctuaries of Karnak and Luqsor were restored, and a fine gateway, of red granite, was erected on the highest part of the Island of Elephantine, forming the entrance of a temple, dedicated to Kneph. Philip, (7) his father, had before vowed the repair of the granite sanctuary of Karnak, which, like that of Luqsor, bears in the hieroglyphics the name of its rebuilder, and that of its former founder, Thothmes.

It is not my intention to follow the history of this country, through the well known succession of the Ptolemies and Cæsars. The principal object I have in view, is to give a sketch of the earlier periods of the Egyptian monarchy, deduced from the existing monuments of Egypt, assisted by some of the accounts given by ancient authors, and intended to accompany and explain the plates, contained in this work, and here referred to. A few words, on the succession of the Ptolemies, will be found in the notes on *Plate IV.*

---

(7) Either this was vowed by Philip, in honor of the god of Thebes, from a desire of gaining the good will of the Egyptians, or was erected by Alexander, for his father; but this last appears improbable. It has at all events the appearance of being built before the inner adytum of Alexander, and cannot, I think, with any degree of plausibility, be ascribed to Philip Aridæus.

DESCRIPTION OF THE PLATES

OF

PART II,

OF THE

MATERIA HIEROGLYPHICA,

LIST OF KINGS

AND OTHER

HIEROGLYPHICAL SUBJECTS.

PLATES I. II. III,

RELATING TO

THE SUCCESSION OF THE PHARAOHS.

[*Plate I.*

THIS plate contains a list of kings, from the sixteenth, to nearly the end of the eighteenth dynasty.

The first space presents the prenomen, and nomen (or phonetic name) of the king, and that of his queen, whenever I have been able to ascertain it; to which are prefixed the royal titles of king of men, son of Phrah, and royal wife. The line below this contains the phonetic name, taken from the hieroglyphics; the next line that given by Manetho, or other ancient authors. The next space exhibits the principal variations of the king's prenomen and nomen, as also of the queen; with whatever other names of the members of his family may have been met with, as his daughter, mother, sister, or his second wife.

In the line below this is the longest date found on the Egyptian monuments, accompanying the names above, and the square is a title, continually prefixed to the names of kings; which was supposed by Dr. Young, and Mons. Champollion to refer to the sun. Over this square is a

hawk and globe, characteristic of the god Phrah, (8) but referring also to the king, under the name of Phrah, the sun, or Pharaoh of the scriptures. Queens have also this title, distinguished by the addition of a semicircle, the sign of a female; they are also styled daughter of Phrah, with the goose and globe, which may either refer to the sun itself, or to the title of Phrah or Pharaoh.

The same disposition of the names is observed in the other plates, except in those of the unplaced kings.

The variations of K. L. are as yet uncertain; the square title belongs to this variation, and not to the name above.

OP. Amunoph I. married the daughter of his predecessor; he appears to have had a second wife called Aptep, whose oval is placed below the variation of his first queen's name; then follow three names, the first of his sister Amunset, who according to Manetho succeeded him, the second of Amunmeet, the third of Amunmeet his daughter.

QR. His queen has the prefix, "royal sister, and royal wife," and below, in the variations, is the name of his young daughter.

UV. Under the queen is a variation of her name, followed by that of his second wife No. 2, his daughter

---

(8) The Hebrew word is not Pharaoh, but Phrah, the Egyptian word has not the h at the end, but is simply Pira; or Ra preceded by the article.

The Coptic word, signifying the sun, is ΠΙΡΗ, pronounced bera.

No. 3, and his sister No. 4. The forms of the square title are much varied.

Thothmes III was probably the father of the succeeding monarch, WX. Below the queen's name is that of his mother, the wife of Thothmes III.

YZ. Thothmes IV was son of Amunoph II.

Below the queen's name is another, bearing the prefix "royal wife," who appears to have been also the wife of this king.

a b. Amunoph III was son of the fourth Thothmes.

Under the prenomen and nomen of this king, are variations of his name, and an instance from E'Souan, of his nomen being the same as his pronomen, Nos. 1. 2; of which I have spoken more at length, in the succession of the Pharaohs.

Under the queen is a variation of her name No. 6, followed by that of his mother No. 7, who was regent during his minority.

The two names which come next to a b, are of the brother of Amenoph III, but not forming part of the series of kings, from not being admitted into the lists of Thebes and Abydus.

c. d. Appears to have been a son of Amunoph III.

Below the prenomen is "the father of his fathers' fathes' father, Thothmes III or the fourth descendant of that king, as may be seen by this plate.

e. h was father of g h, and this last of i j, Rameses the Great, or Sesostris.

LIST OF THE PHARAOHS, *continued.*

[*Plate II.*

i, j. (9) The position of the ovals is somewhat different from those which precede, and follow them. The first two are the general forms of his prenomen, the two next of his nomen. The fifth is of his queen; the sixth has the prefix royal queen, and royal daughter. Nos. 1. 2. 3. 4. 5. 6, in the space below, are the variations of the prenomen, and 7. 8 of the nomen. No. 9 includes the nomen and prenomen with the additional figures of Pthah, the lord of truth, and the lion headed goddess; copied from the colossus at Memphis. Nos. 10. 11 variations of the queen's name; 12 of that of his daughter. 13 Amunmeet his mother; 14 is perhaps of his second queen; 15 the goddess queen, and royal mother, is the name of the wife of Amunoph III, being one of his ancestors; and 16 appears to be of the same queen, with the additional title of mother.

His square title is much varied.

k. l. The variation No. 3 is taken from the procession of the sons of the last king, at the Memnonium; he probably changed the form of his prenomen, when he ascended the throne; after ε ζ, the succession of the kings is uncer-

---

(9) Among the remains of the time of this monarch (Rameses the Great) is a bas-relief in a ruined town on the ancient canal of Suez, probably belonging to some large building, which I only visited a few days ago, and subsequently to my concluding the account of the succession of the Pharaohs. This seems to have been one of the canals, said to have been opened by order of Sesostris or Rameses the Great.

tain; some of them are found in the unplaced series in Plate V.

LIST OF THE PHARAOHS, *continued.*

[*Plate III.*

The second name in the XXV Dynasty, is of Sabaco II. The two first ovals, in the variations, are different forms of his prenomen, the third is the nomen, with the addition of "beloved of Amun." Nos. 4. 5 and 8 are of Amun-atis, with that of another queen No. 6. The oval No. 7 probably contains the name of her father.

I am still doubtful, which of these two Sabacos should be placed first.

Below the name of Tirhaka, are variations of his nomen and prenomen; No. 3 is of the nomen. No. 4 is perhaps of his queen.

XXVI Dynasty. The queen, whose name is placed under that of Neco, appears to have lived about this time. Under that of Psamaticus II, I have placed the name of Amun-atis, as she seems to have been the mother of his wife; below this, are four variations of his daughter's name, the wife of the succeeding monarch.

The variation of Amasis presents the title of son of Neith, a part from the name Ames; below this, is a name, perhaps of some queen, or one of his family, who lived about this time.

XXVII Dynasty. The two variations of the prenomen, and that of the nomen are from the temple of el Khargeh, in the great Oasis.

XXX Dynasty. In the variations, are three forms of this name ; the last two do not correspond with that of Nectanebo.

This plate ends with the names of Philip, and Alexander the great; the variation, as well as the prenomen, of the last of these, present the title of " beloved of Amun."

PROPORTIONS OF AN EGYPTIAN FIGURE.

[*Plate IV.*

This plate begins with the proportions of an Egyptian figure; taken from the sculptures of the tombs at Thebes.

When the Egyptians intended to sculpture, or paint figures on a wall, they began by smoothing the surface, and drawing a number of parallel lines at equal distances; at right angles to which were traced other lines, forming a series of squares. The size of these squares depended upon the size of the figures to be introduced; but whatever was their size, nineteen parts or spaces were always allowed for the height of the human figure; if smaller figures were to be introduced, intermediate lines were then ruled, which formed smaller squares, and consequently a figure of smaller proportion. Diodorus says the Egyptian figure was divided into twenty-one parts and a quarter; a

very strange division, in which too, I believe, he is not correct; I must however allow that the proportions used by them in drawing do not always agree with their statues; but much less do those of Diodorus.

The figures of the earlier times are of more lengthened proportions, because what is taken from the breadth of the limbs gives the appearance of greater height; but the total length of the figure is still divided into nineteen parts, in their sculptures and fresco-paintings.

NAMES OF THE PTOLEMIES.

[*Plate IV continued.*

No. 1 of the upper part represents the name of Ptolemy Physcon, or Euergetes II, offering to "the soter god, the father of his fathers, Ptolemy (Lagus) the saviour god," and to "the goddess mother of his mothers, Berenice, the saviour goddess." In No. 2 the same king is offering to "the brother god, the father of his fathers, Ptolemy "Philadelphus, and "the goddess who loves her brother, the goddess mother of his mothers, Arsinoë, the goddess who loves her brother."

In the second part, No. 1 Ptolemy Physcon is offering to the god, father of his father, Ptolemy Philopator, "the god who loves his father" and to the goddess, mother of his mother, Arsinoë, the goddess who loves his father." This may perhaps be a bolt, or broken line, instead of a

snake, which would signify "her father;" the stone is broken in this part.

In No. 2, the same king is offering to "the royal father, Ptolemy" Epiphanes, "the god illustrious," and to the royal mother, Cleopatra, the goddess Epiphanes."

Between Philadelphus and Philopator, come Euergetes I, and Berenice, but they are here omitted for some reason, perhaps from their intending to sculpture merely two compartments; and no mention is made of Philometor, the brother of Ptolemy Physcon, which is easily accounted for, from the enmity of the two brothers. These names are found in a small temple called Qasr el Agoós, below Medeénet Háboo, built by the second Euergetes.

LIST OF THE PTOLEMIES.

[*Plate IV continued.*

Not having my former papers of Nubia, I cannot make this list as complete, as I could have wished; nor can I find the names of the two first Ptolemies, of Lathyrus, Auletes, and Dionysus, in any of the papers now with me; I am not certain that they are to be met with in Nubia, though I remember to have copied many Ptolemaic names, from the temples there. One of these last is perhaps on the front towers of the propylon at Philœ.

The nomen of Ptolemy Soter, and of Berenice are alone introduced here; and the second is that of Philadelphus, with Arsinoë. After the name are placed the titles of Soter God, God Philadelphus, and Gods Adelphi.

It is as well to remark that the titles of Adelphi, Philopatores, and others, given the Ptolemies, are not to be looked for in the ovals, but after them; which does not seem to have been hitherto observed: this is of consequence in copying the names. The same occurs in the Rosetta stone; thus we find Euergetes I. has, in his pronomen, the same characters, which follow the name of his father, and which then signify "brother gods." After that of Euergetes, is ". . . son of the gods Adelphi." After Philopator, is "the father god, the god Philopator, and the gods Philopatores." Epiphanes has two half circles in his prenomen, and after the name, as usual, is his title, "God Epiphanes."

This was the case with all the Ptolemaic names, and it is after, and not in the name, that we must look for the title, which distinguished each of these kings.

Epiphanes and Euergetes II, are given on the authority of Greek inscriptions. There appears to be another form of the name of the first of these, which I do not now remember.

Euergetes II, Physcon, called also Eupator, and Soter, had two queens. The first of these is called the royal sister; the second, royal wife; the former being the widow of Philometor his brother, the latter her daughter.

The first Alexander and Cleopatra had the titles of Philometores (10) Soteres, as we learn from the Greek inscription at Qoos, and which is found in the hieroglyphics following their names.

Neocesar, or Cæsarion, the son of Cleopatra and Julius Cæsar, has the title of Philopator. In the second oval,

---

(10) Lathyrus had also this title, and he seems to be the Philometor of Ombos, given in the unplaced names.

he is called Kaisaros ; in the third, Ptolemy Neokaisaros. This word, terminated with an S, is probably, as well in this name, as in those of the Roman Emperors, equivalent to Cæsars, or gods Cæsars.

The remaining names are of Lucius Verus, from Philœ.

The first of these is a corrected copy of the last, in those before sent to England for publication; ascertained by the help of a ladder ; the remaining ones are on the opposite wall. They are as follow: Marcus, Kaisaros, Autocrator, Antoninus, Commodus, Verus, Marcus, Kaisaros, Autocrator, Eusebes, the everliving, Sebastus. For the names of the Cæsars, I refer the reader to my papers of last year.

UNPLACED SERIES.

[*Plate V.*

A. B. C. D are before Amunoph I.

E before Amunmai Rameses, or Rameses the Great, the i j of *Plate II.*

F. G are found together.

H. I probably before the eighteenth dynasty; as also J. K. L. and M. N. O. P. Q: the name No. 2 under I is perhaps the nomen of this king.

O is of Hakori, an old king, and different from that of the same name, in the twenty-ninth dynasty.

P is from a small pyramidion, found by me at Thebes.

Q is on a block, used in a building of the time of Rameses II. It does not however follow, that this king is of earlier date than the great conqueror, as the stone may have been introduced by one of the Ptolemies, who repaired the temple.

S.S. these two names are frequently found together, and are perhaps of the same king, or Psamaticus II.

T from the Kossayr road.

U is of Mandoftep or Mandoo, who may be the Mendes of Diodorus, and who came after the eighteenth dynasty.

V. W. This is perhaps a variation of the name of Amunoph the third's brother; he is found at Alabastron (Til el Amarna); at Gebel Toona on the opposite side of the river, to the west of Hermopolis, and at Qoos (Apollinopolis Parva). The hieroglyphics of the sun are here introduced into his name, as in that of his queen, and that which precedes it, marked V. He is always represented in the grottoes of Til el Amarna, and at Gebel Toona, worshipping the sun, which sends forth rays, terminating in human hands. I have once seen this form of the sun, on the Kossayr road, and once at E'Souan; with this last occur the names of Amunoph III, and, apparently, of his brother.

X appears to be merely a variation of the name of Amunmai Rameses.

Y.Z. a. b. c. d. are from the tombs below the pyramids of Geezeh, they are probably of very ancient kings; some of them have not kingly titles.

f is of an early king.

g is found with the name of Amunoph I, in a tomb at Thebes.

h is posterior to Amunmai Rameses.

i. j. k. are probably posterior to the nineteenth dynasty.

l is perhaps in one of the dynasties, which precede the Sheshonk family.

m. n. o. p are found at Mount Sinai. I am indebted for them to the kindness of Major Felix.

o appears to be a cotemporary of I. J. *Plate I.*

UNPLACED QUEENS, found alone.

No. 1 has the prefix "royal daughter, royal sister, goddess wife, royal spouse, the potent ruler of the world. . . Ames Amunmait."

No. 2 is preceded by hieroglyphics, signifying "Osiris (1) (*i. e.* deceased) the goddess mother;" she is before o. p. of *Plate II*; and No. 3 is in all probability anterior to that king.

No. 6 is before h in *Plate IV.*

No. 9 is on a wooden sarcophagus, found at Thebes, lined with hieratic inscriptions, which also contain her name.

---

(1) This name is applicable to women, as well as men; the idea was taken from their being embalmed in the form of the person, Herodotus did not think it right to mention.

PHONETIC ALPHABET.

Letter.	No.	Example found in the word :
A. E. I.	1	Autocrator (1)
	2	Cleopatra Autocrator
	3	Adrianus
	4	Antoninus
	5	
	6	Berenice
	7	Adrianus Antoninus
	8	Cleopatra &c.
	9	Tiberius Antoninus
	10	Autocrator
	11	Adrianus Antoninus
	12	Antoninus
	13	
	14	Isis
	15	Antoninus
	16	Osiri
B. V.	1	Severus Sebastus Tiberius

Letter.	No.	Example found in the word :
B. V.	2	Tiberius Berenice
	3	Eusebes
	4	Sebastus and put for No. 2.
	5	Sebastus Eusebes Tiberius
	6	Sebastus
	7	
D. T. Th.	1	Tiberius Autocrator Adrianus
	2	Tiberius Domitianus
	3	Domitianus
	4	put for No. 3.
	5	Adrianus
	6	Domitianus
	7	Autocrator
	8	Pthah Autocrator &c.

(1) The letter with a line under it, is that for which the character occurs.

Letter.	No.	Examaple found in the word :
D. T.Th	9	Adrianus Tiberius and for Nos. 3 8
NT for D	1	Dacicus or NTacicus
	2	Darius or NTarius
soft H.	1	Pthah
	2	Tirhaka Hadrianus
	5	Tirhaka
O.F.OY. Y. AY.	1	Osiris
	2	Mandoo put for Nos.3 4
	3	put for Nos. 4 5 7
	4	Autocrator Eusebes Claudius
	5	put for Nos. 3 4
	6	Ptolemœos &c.
	7	Ptolemaios Cleopatra &c.
	8	Autocrator
	9	

Letter.	No.	Example found in the word :
O.F.OY. Y.AY.		Nos. 12 and 13 are synonimous
G. K or C.	1	Caius Claudius Cæsar
	2	Cæsar also put for Dj?
	3	Germanicus Autocrator
	4	Claudius
	5	Cæsar
	6	
	7	
	8	
	9	
	10	
	11	
	12	put for No. 11
	13	Cæsar
M.	1	Domitianus Ptolemœos
	2	Mai "beloved" Domitianus
	3	Maut "mother"
	4	Ptolemœos
	5	Amun

Letter.	No.	Example found in the word :
M.	6	Mai "beloved" put for No. 2
	7	Mes "born" put for No. 4
	8	put for No. 4 Comodus
	9	Germanicus
	10	Appears to occur for No. 5 in Amun and Amunti
N.	1	put for No. 3
	2	
	3	Antoninus Nero
	4	Antoninus Adrianus
	5	put for No. 3 Adrianus Antoninus
	6	put for No. 3
S.	1	Kaisaros Ptolemœos
	2	
	3	Ptolemœos Severus Sebastus
	4	Kaisaros
	5	

Letter.	No.	Example found on the word :
S.	6	Antoninus Sebastus
	7	Antoninus
	8	Kaisaros
	9	Antoninus
	10	Kaisaros Sebastus
	11	Adrianus Antoninus Tiberius
	12	Sebastus Kaisaros
	13	Sebastus Kaisaros probably a rough mode of sculpturing No. 1
	14	Antoninus Isis
	15	put for No. 3
	16	Sebastus
	17	Kaisaros
	19	in sened "support"
	20	in son "brother"
	21	in Arsinoe ?
P. Ph.	1	Ptolemeos Cleopatra
	2	Philippus
	3	Cleopatra

Letter.	No.	Example found in the word:
P. Ph.	4	Vespatianus.
L. R.	1	Kaisaros Cleopatra Arsinoe.
	2	Arsinoe Ptolemœos.
	3	Nero Claudius.
	4 5	Nero Kaisaros.
	6	Kaisaros Aurelius.
	7	Autocrator Germanicus
	8	Ra, " the Sun."
Sh. X.	1	Xerxes or Kshershea or Ksheeorsha.
	2	Darius or NTariosh.

Letter.	No.	Example found in the word:
Sh. X.	3	Xerxes.
X. or KS		Alexandros.
Ps.		Psamaticus.
Au.		Aurelius Autocrator.
To.		Autocrator Antoninus.
		For the Dj, and Mn, I have no certain authority.

NOTE ON THE PHONETIC ALPHABET, OF *Plate VI.*

I have divided the characters into proved, probable, and doubtful; the first are those, for which there is some authority, deduced chiefly from the names of the Ptolemies, and Cæsars. Some of them were evidently used to express two different letters, as the ram, (or rather goat) and others.

Those called probable are, for the most part, supposed to answer to the letter, under which they stand; but for which I have no positive authority.

The doubtful are not only without positive authority, but not at all to be depended upon; though, as far as conjecture goes, there is some reason for supposing they answer to the letter above them.

The Egyptian numbers follow the alphabet in this Plate; explanations of which are given under each. For the first notice of the forms of these numbers, we are indebted to the ingenious research and inquiry of Dr. Young.

Plate VII.

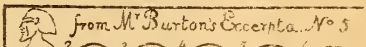
This Plate contains the names attached to the prisoners, found in the temples of Egypt, with those of the

Supplement to Plate. VIII.

My object being to bring together as many prisoners' names as possible, I have availed myself of the kindness of Major Felix, & insert the following, copied by him at Soleb.

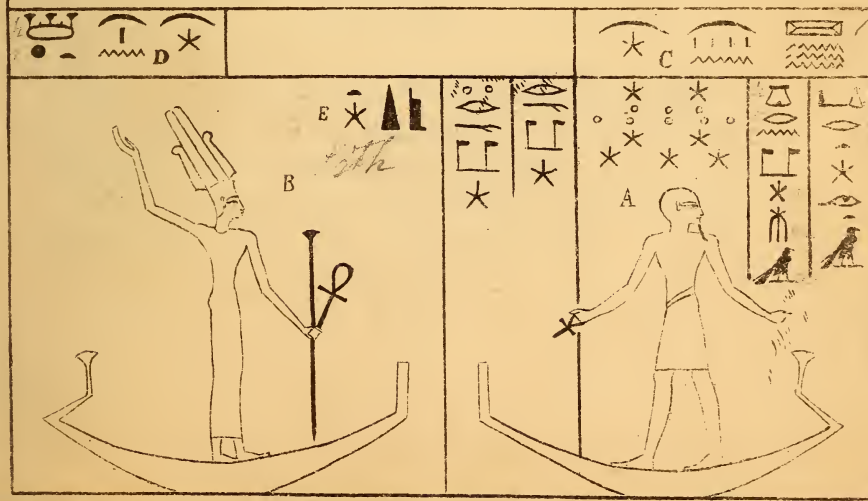
prisoners of Amunoph. 3.

from Mr Burton's Excerpta. No 5



pris.rs of Rameses 2 at Abou Simbel.

For Appendix. No 1. — On the ceiling of the Memnonium, given in Mr Burton's Excerpta, vol the 5 intercalary days, & the rising of Sothis are thus represented: A. the 5 days, coming in at the end of the Year, after Mesore, C. B. the heliacal rising of the dog star, which happened much earlier in the age of Rameses 2, & may then have coincided with the beginning of Thoth, D. E. the name of the star, Isis Sothis.



kings, to whom they belong, and by whom they are led in triumph. Each of these ovals, which differ from those containing kings' names, are suspended to the figure of a captive. b. 4 of the prisoners of Rameses III. No. 4 of those of Amunmai Rameses, and a. 4 of those of his father, much resemble the name of Assur or Assyria.

Many other names of towns and provinces might be proposed, as answering to some of these, but time and future discoveries will, we hope, render conjectures useless. No. 1 of the captives of Thothmes IV, is also found with those of the father of the second Rameses; but it is not inserted in this plate. Most of the names end in a three-pointed hieroglyphic, which seems to signify "foreigner;" or "hilly country," in opposition to the level valley of the Nile. This character forms part of the group called Western Mountain, in speaking of the god Ra; a group which, as I before observed, I had supposed to refer to Amunti, or Amenti; I since find, that pement signifies, in Coptic, the West.

Plate VIII.

Nos. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11 are hieroglyphics from the forts attacked by the Egyptian kings, in the war, mentioned in the succession of the Pharaohs.

No. 12 is before the king, shooting his arrows at the flying enemy. Nos. 13. 14. 15, are over the prisoners,

taken in the naval fight, at Medeénet Haboo. No. 16 is a figure of one of those captives.

MISCELLANEOUS HIEROGLYPHICS, explained.

No. 17. A king offering a nosegay "Ab" to Amun. The hieroglyphics signify "a present, (or offering) of a nosegay to his father Amunra, he makes it to him, who is the giver of life;" or "he makes (this offering) to him, who &c. . ." The snake, following the eye, refers to the god,[1] to whom the offering is made, and not to the king; as may be seen in No. 46, where it is changed for a bolt, or broken line, signifying "her," the gift being presented to a goddess.

18. Is another form of the same: "he gives ab, a nosegay;" or "the offering of a nosegay."

19. Is before a king, putting a necklace round the neck of Amunra, the hieroglyphics imply "he gives a necklace."

20. "The servant or attendant of the priest;" (who offers the vases, or drink offerings.) These are over a servant, running before the chariot of the priest.

21. Before a woman clapping her hands, to the sound of music: it appears to be hes-tot "the sound of the hand."

22. Before a blind harper.

23. Before another harper, but not blind.

24. Before another harper.

(1) But not always.

25. Before another.

26. Before a woman, playing the harp.

27. Before a player of the flute. Seb I believe signifies a flute.

28. Mes-en, "born of" synonymous with No. 29.

30. "The mother of the gods."

31. "Her father."

32. "His father."

33. A vase bearing the name "Artep," followed by the figurative sign of vase: they are generally called "Arep," as will be seen presently.

34. "He gives to."

35. "She gives to."

36. "The mother goddess," a title given to queens in the sense of ancestor, or mother of his mothers; as may be seen in the offerings, made by Ptolemy Physcon, *Plate IV.*

37. "Royal mother;" or mother of the present king.

38. The king is here offering a figure of one of his ancestors, to the god Amunra. The word ancestors seems to be formed of a half circle, a quail, another half circle, and the figure of a deceased person. They frequently form the word ancestor of the combination of "father, father," TOU, TOU; or TOU-EN-TOU "father of his father," as we find in the above mentioned plate; and in the variations of c d, *Plate I.* One bird will answer to the ou, twice repeated; of which there are several instances in hieroglyphical writing. But the Rosetta stone seems to present an objection to this combination signifying "ancestor," for in the 11th and 12th lines, no mention is made of ancestors, and these same characters occur, in the sense of "ceremonies enjoined by law," in which sense it should then be ad-

mitted in the 6th line; and consequently here; I leave this to the decision of the reader. The same occurs in No. 39. The hieroglyphic which follows the waved line, N, accompanied by three, and generally four balls, is again found on the vase in No. 40. This group signifies some kind of offering, probably rings of gold or pieces of money, and frequently occurs in the tombs, as if forming part of the possessions of the deceased.

41. "He gives life."

42. "She gives life."

43. "His daughter who loves him." (1)

44. "His son who loves him." 45. "her sister." 46, "his brother." 46. "an offering of money? to his mother, he presents (this) to her, who is the giver of life, like the sun."

47. "He gives a figure of truth to his father," offerings of this figure are not uncommon.

48. The vases here are different, and bear a different name, from those called "Arep." (2) They seem to be named "Astet;" the hieroglyphics signify, "he gives, (or a gift with, *i.e.* of) vases to his mother, the queen of heaven."

49. a. "He gives incense, and libation to his father Amunra." The hieroglyphics of this god are frequently reversed, in this manner.

49. b. "He gives an offering? of incense and libation."

---

(1) *Vide* the work of Monsr. Champollion, where several of these similar groups are explained.

(2) 4. p. 16. note.

49. c. Has a similar import; with the addition "to his father."

50. a and b. The word "Arep," for vase, here occurs; but whether it signifies the vase itself, or the wine it contained, I have not been able to decide; having several instances in favor of both.

51. "He gives incense to Pthah."

52. "We give you life, stability, and power, in their fullest extent." The last character, a segment of a circle, at the end of a sentence, seems to have the force of the Arabic "gemméën," "collectively" or "every kind of." I have therefore translated it "in their fullest extent."

These or similar hieroglyphics always follow the names of the gods, to whom the kings are making offerings; see also the translation of an obelisk by Hermapion.

53. "I ? give you manifest dominion over the world."

54. "We give you Osiri." This word is followed by the plural sign; but I do not know what the gift of these Osiris signifies.

55. "The name of him who is good, the king Rameses III," is from the temple of Medeenet Haboo. The word Ran "name" is followed by its figurative sign, a blank oval.

56. "The support of his father;" senad signifies support, also in arabic.

57. "The defender of her brother;" a title given to Isis.

58. "Sem," "a priest," who clad in leopard-skin attends the arks, or sacred boats in their processions, besides other functions.

59. "A priest," probably of the libations, being often found over priests in that capacity.

60. 61. 62. Occur over a carpenter, and appear to resemble the Arabic word 'nogar,' which has a similar import. The last of these is followed by the implements of of his trade.

63. 64. 65. 66 and 67 are explained, in speaking of the months of the Memnonium, in the next plate.

68 Over a boat-builder.

69 Over a man, cutting a block of wood, with a chisel, and mallet.

70. "The high priest of Amun."

71. "The priest of Athor."

72. "Open (1) the gates of heaven for? the unperishable (established) and splendid Isis, the goddess."

73 } "Ket" lord, or ruler, is masculine and feminine,
74 } and applies either to kings or queens.

75. "The lord of the land of Thebes."

76. "Lord of the land of . . . . ;" this is found at Dendera, but I do not know to what place it refers.

77. These hieroglyphics, and female figure occur in the name of Horpocrates, or at least in that group. She was probably one of the women, employed in the sacred offices, in the temple of Amun.

78. "Priest of Athor." (2)

79. "Lord of Philœ."

80. "Guardian of Philœ" or perhaps "of that which was sacred to Isis."

---

(1) On the authority of Horapollo, who says a hare signifies "to open."

(2) The hawk within a square, the hieroglyphic of this goddess, implies Thy-Hor, "the abode of Horus;" by the unison of which two words her name is formed.

81. "Lord of the place of the cataract?"

82. "Ruler of the land of Senmaut," a title given to Kneph, and Athor; but I do not know to what place it refers. This was found at Philœ.

83. "Lord of Tentyris."

84. "The hieraphoros of Amun."

85. "The high? priest of Amun."

86. "The high priest of Thothmes IV." The priests of the kings are often met with; see also the inscription of the Rosetta stone.

87. "The son of the high priest of Amun."

88. "His sister who loves him, the mistress of the house, priestess of Amun." I do not know what the office of this person was, but it is evident, that several women were employed in the service of the temples, as we learn from Herodotus and Diodorus; though they may not have borne the title of priestess. The wives of the priests were often engaged in these offices; for they were allowed to marry, but, unlike the rest of the Egyptians, were restricted to one wife.(1)

89. "Osiris" (a name given to the deceased) the royal scribe Rames man deceased," or "judged." The hieroglyphic signifying royal cannot always have this sense, and here it may be doubtful.

90. The Sothic year.

---

(1) Diodorus, Lib. 1. sect. 80.

NOTE ON THE LIMITED USE OF SYNONYMOUS HIEROGLYPHICS.

Certain hieroglyphics were admitted into certain sentences, and synonymous characters were not used indiscriminately to express the same letter, without attention to the word or sentence, of which it was to form a part. Thus Amun is written with a feather, A; an oblong character with projecting spikes, M; and a waved line, N; but they do not substitute an owl or a vase for the m and n of this word, though they are synonymous characters; some changes are however allowed, and two or more characters may be used for some letters indiscriminately, at all times.

Pet "belonging to"[1] was written with a square, P; and an arm bearing a pyramid, or a pyramid alone, T; but not with a half circle for t, or any other character which had a similar force.

Observe also the two characters of M, used for "beloved;" and that for "born of"; and others, proofs of what I have here remarked. With respect to the consonants, the choice of the character may depend on the vowel which follows as in MA, or precedes as in En.

TABLET OF KINGS AT ABYDUS.

Plate IX.

This tablet has been so often mentioned, that it is unnecessary for me to add any other remark, than this: that I

(1) V. vocabulary.

should not have here inserted a copy of it, had not all those which I have seen, hitherto published, been more or less incorrect; not excluding my own, which I sent home in my papers of last year. The error in that was in the name 39, where I had placed a waved line after the sun. The name of the last king will be found from this tablet, as from the Colossus of Memphis, to be the same as that in the lateral and lowest lines, of which too the monuments of Egypt present several proofs, contrary to the opinion of a distinguished savant, who has published them as two different kings; and placed one before, the other after Rameses III.

Below this are the twelve Egyptian months, from the Memnonium of Thebes. The Egyptians had three seasons which seem to be of the water plants, of ploughing? and of the waters; each divided into four portions, of thirty days; called, the first, second, third, and fourth month, followed by the season to which they belonged. The star and first moon do not enter into the name of the month, which is formed of the second moon, and the numeral sign under it. The first month is Thoth, which began the 29th August. The second began the 28th September, and so on to the end of Mesore, when the five days were added, and every fourth year, six: for, from a great number of authorities, (1)

---

(1) *Vide* Horapollo, Diodorus, and Macrobius. *Vide* also No. I, in the Appendix.

it would be easy to prove, that the Egyptians knew, and used intercalation, (2) very long before the time of Julius Cæsar. They had two years, one intercalated, the other not: the former was calculated from the heliacal rising of the dog-star, to that of the ensuing year, and was hence called the sothic year; it had also the name of squared year, from the intercalation; and, when expressed in hieroglyphics, a square is placed instead of the globe of the solar year; which last was used in the dates of their tablets, that refer to the reigns of kings, or ages of individuals.

Diodorus (3) mentions three seasons, summer, winter and spring; but these rather resemble autumn, winter and summer.

Some examples of the mode of writing the months, may be seen in *Plate VIII,* Nos. 63 to 67. The first of these signifies "In the twelfth year, third month, of the flower season? or Athor, the 24th day" of the month. The second: "In the eleventh year, first month of the waters, or Pachons, the 26th day." The third, No. 65: "The twelfth year, first month of the flower season, or Thoth, the 9th day." The fourth, No. 66: "The first month of ploughing? or Tobi, the 26th day." The fifth, No. 67: "The third month of the water season, or Epep, the 6th day."

---

(2) Intercalation, and the arch probably went to Rome from Egypt about the same time.

(3) Lib. 1. sect. 16.

LIST OF THE PLATES IN THIS WORK.

PART I.

LI Plates containing different representations of Egyptian deities.

PART II.

Plate I. Succession of the Pharaohs, or list of Egyptian Kings.

II. The same continued.

III. The same continued.

IV. Proportions of an Egyptian figure; and names of the Ptolemies.

V. Unplaced Series of early Pharaohs; and Queens' names found alone.

VI. Phonetic Alphabet and Egyptian Numbers.

VII. Names attached to prisoners.

VIII. Names on forts, attacked by Egyptian kings, in the war of the East; and a selection of several hieroglyphic sentences and words.

IX. Tablet of kings' names at Abydus, and the twelve Egyptian months.

APPENDIX.

No. 1.

ON THE TWO EGYPTIAN YEARS.

I COULD have wished to persuade myself, that the existence of the Egyptian intercalated year was no longer doubted, and that bare opinions, unsupported by fact or plausible evidence, were already exploded; but every day's experience shows, that their overpowering force still guides many, who either from fear of proposing new theories, or content with what has been before admitted by the learned world, tacitly adopt every standard opinion as fact, considered incontrovertible from long reception, and the want of contradiction.

The conquest of Egypt, by the Roman arms, had acquainted that people with the existence of the arch, and its utility as a substitute for wood, to which it owed its invention; nor can any one for a moment imagine, that the vanity of that nation would have allowed to remain concealed the name of its inventor, had he been a Roman. The same remark extends to the intercalated year; and when were the Romans celebrated for astronomy, or any branch of mathematics? The Roman calendar was indeed put in order by Julius Cæsar, but with the assistance of Sosigenes, an Egyptian; who, to supply the defect of the sixty-seven days, that had been lost through the inattention of the pontifices, and in order to bring the beginning of the year once more to the winter solstice, as was instituted by Numa, made that year consist of fifteen months, whence called the "year of confusion." The ensuing years were formed of 365 days, and every fourth, a day was added, making 366. The 29th August *at that time* coincided with the 1st Thoth. The Egyptian *Solar* year consisted of 365 days, divided into 12 months of 30 days each, at the end of which were added the five days called epact, or intercalated. This Solar year was always used by the Egyptians, for the common epochas, and calculations of the people; as dates of their kings, ages of men, and the like. That used by the priests, for astronomical purposes, was different, and was calculated from the heliacal rising of the dog-star *(Sothis)* to that of the ensuing year, and consisted of 365 days and a quarter, *i. e.* every fourth year a day was intercalated, as in the Julian year, making it to consist of 366 days; hence as the Egyptian Solar year, in every four years, loses a day of the Sothic, and the 1st Thoth vague,

or Solar Thoth, runs through every part of that year, in the space of 1460 years, before it again coincides with the first Thoth of the Sothic year; this period is called the "the Sothic period." This intercalated year was afterwards adopted by the Copt inhabitants of Egypt, as their common civil year, and the solar became no longer used; but as the real year merely contains 365 d. 5 h. 48'. 45''½, this year of 365¼ days exceeds the true solar year by upwards of 11', amounting to a day in about 131 years; and as the Copts have never corrected the year, the first of Thoth, at the present time, falls on the 10th September; on which day they celebrate a festival, and bathe in the waters of the rising Nile.

The first correction, for this excess of the Julian year, was made in Europe by Pope Gregory XIII, in 1582, (a correction which was adopted in England in 1752) and is called the new style, as that of the Copts and Greeks the old.

To satisfy the reader that the ancient Egyptians had two years, I shall *first* call his attention to the origin and derivation of the expression, "Sothic period," which I before mentioned; while we could scarcely believe any one would have gravely advanced, that "this return to the same day of the *Julian* year, being performed in the space of 1460 *Julian* years, *this circle* is called the *Sothic* period."

Secondly, to the authority of ancient writers.

Horapollo expressly tells us, the Egyptian Sothic year was called the squared year, from the intercalation of the quarter-day, or one day every 4th year, and was distinguished in hieroglyphic writing by a square, (as in No. 90, *Plate VIII:*) Diodorus(1) says they make their months of 30 days, and add 5 days and a fourth to the 12 months; and does not allow this to have been a Roman innovation; while Macrobius(2) actually affirms that "Julius Cæsar derived from the Egyptian institutions, the motions of the constellations, concerning which he left some very learned papers, and also borrowed from the same source the mode of regulating the extent of the year with the course of the sun." Again: (3) "Cæsar..... imitating the Egyptians, the only people acquainted with all divine matters, attempted to regulate the year according to the number required by the sun, which completes its course in 365 days and a quarter." Had this been due to the care and skill of the Roman astronomers, Romans would,

---

(1) Diodorus, Lib. 1, sect. 50.

(2) Macrobius, Lib. 1, c. 18.

(3) Idem, Lib. 1, c. 16.

with their usual vanity, have informed us of a fact, they could have had no object in concealing, and which they would have been proud to acknowledge; but the regulation of the Roman year awaited the conquest of Egypt; and the more uniform mode of calculating the extent of the annual revolution, adopted by the Egyptian Priests, hinted the propriety of employing an Egyptian mathematician, to settle the errors, which through time, and the neglect of the pontifices had been suffered to accumulate, in the year of Numa. It does not appear, whether the Egyptians omitted the intercalary day, every 130 years, in the Sothic system, which we might expect from the usual accuracy of their calculations, or were content with the approximation of the quarter day; for though the Copts do not reject this increase, and are satisfied with the regular intercalation of one day every fourth year, this might have been from their finding it perplexing and unnecessary, and that additional accuracy have been rejected in later times, when Christianity took the place of the Pagan institutions of Egypt; but if their solar year exactly coincided with the Sothic, every 1460 years, it is evident, that neither the ancient Egyptians, or Copts ever rejected the intercalary day; whence these, like the common civil year, went forward at the increasing ratio of 1 day in 131 years.

The point however in question is I think sufficiently clear, that the intercalary day every fourth year was of Egyptian origin, and used by the priests long before the conquest of Egypt by the Romans; the name of "the Sothic period" would alone prove this; and the particular observations made by the priests, respecting the future state of their river, from prognostics, drawn from the appearance of this star at rising, and the anxiety with which they expected its first aspect, are well known; nor is it at all compatible with reason to suppose, that all this was of a late time, and owed its origin to the conquest of the country by the Romans. The rise of the Nile had *always* been looked upon as the moment of rejoicing, the heliacal rising of this star happened when it was beginning to leave the confinement of its banks, to overflow the lands, and promise abundance to the inhabitants of Egypt, and the first appearance of the star had *always* been the signal for the priests to ascertain the favorable or unfavorable prospects its aspect was said to forbode; nor could the time of its coincidence with the sun have been ascertained, unless the period of its return were calculated; and were all this anxiety, *all this rejoicing at the rise of their river*, and all these peculiar institutions of Egypt to await the later epoch of the Roman conquest! If we admit the accounts of every historian, who has mentioned the Egyptians and Romans, we cannot for one moment suppose that Egypt was indebted to her conqueror, for any skill or hint in astronomy, or mathematical science.

APPENDIX. N. 2.

SINCE penning the foregoing pages, my attention has been called to the study of Coptic, and a comparison of hieroglyphics and that language, which, through the kind assistance of Lord Prudhoe, by the use of his MSS, I have been enabled to prosecute with more rapidity than I could have expected, has induced me to compose a vocabulary of those Coptic, and hieroglyphic words, or sentences, which may be useful to a beginner in the study of Egyptian monuments. The completion of this work requires time, and a careful examination, to render it of service to the student in hieroglyphics; in the meantime I have thought that a few extracts from it might not be altogether out of place, in the present work; but little of the Coptic is here introduced, for reasons which I shall explain hereafter, and I have confined myself to a few words, which either resemble the phonetic reading of the hieroglyphics, or are of more immediate use, in that Study.

EXPLANATORY REFERENCES,

AND NOTES ON THE

VOCABULARY.

THE letters *R. S.* signify "from the Rosetta Stone."

d. or *d. s.*.....demonstrative sign, which points out the nature of the group preceding it.

ex......expletive sign, thus : [illegible] intimates an active, or reflective sense; [illegible] a noun; [illegible] a verb; and [illegible] (or [illegible]) the participle past; etc.

f. or *f. s.*.....sign of the feminine gender, when following a halfcircle.

f......feminine. *pl.*.....plural.

Th. M......Theban, and Memphitic dialects.

f. h......figurative hieroglyphic.

ph......phonetic hieroglyphic.

e. h. or *embl.* emblematic, or symbolic hieroglyphic.

Eg. or *hi.*...after the Coptic word, signifies that it is the

phonetic form of the hieroglyphics, and not taken from the Coptic.

En.....when taken from the enchorial.

Au.....on the authority of ancient writers.

The Coptic Masculine article (ⲡⲓ) is not used in hieroglyphics; the feminine (ⲧ) is alone found, and follows the word (as the female sign, a halfcircle) to distinguish groups, beginning with a *t*, from those of the feminine gender.

The syllable ⲟⲩ prefixed to Coptic words, without the article, seems to answer to "a," or "an" in English, as ⲟⲩⲣⲱⲙⲓ a Man, ⲡⲓⲣⲱⲙⲓ the Man; in the plural it is replaced by ϩⲁⲛ, as ϩⲁⲛⲣⲱⲙⲓ Men, ⲛⲓⲣⲱⲙⲓ the Men.

The ϫ is pronounced hard, like our g, in go, and not as dj.

The relative connection between Cush, and Thosh is singular. The word Cush, which appears to answer to Ethiopia, (in Coptic ⲉⲑⲓⲟⲡⲓⲁ) is retained in Kish (improperly writtenGyrshe) the modern name of the district about Gerf Hosayn in Nubia, in Coptic ⲑⲱϣ. It may only have been lower, or Northern Ethiopia. Of the hieroglyphics answering to this country I can only make Ket, or Kut, though the force of the second character (1) is not altogether certain.

No, or Nof was the Thebaid, or the South, perhaps so called from Nef, or Noub; whence also the Noobatæ, or Nobatæ. The Andro, and Criosphinxes were types of the Kings, and under this form they are often found making offerings to the Gods, as well as under that of a hawk, the type of Re, the

(1) I since find it also answers to sh (ϣ) making Kish or Cush.

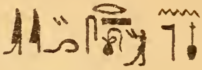
Sun; from this last they borrowed the title of Phrah, (פרעה, ⲫⲣⲏ, erroneously written Pharaoh.

I have under the word King introduced merely the Androsphinx.

There is yet some difficulty about Phut, the land of the bow (v, the word Egypt) but it is to be hoped this, like many others, will be cleared up, as the study advances, and materials become more abundant.

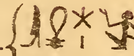
Coptic and Hieroglyphic Vocabulary.

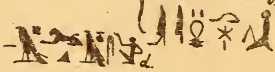
Abode, city of Pthah - - - - - -

They have come to give Acclamations to the Good God - - - - 

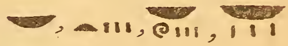
Account, book - - - - - - - ?

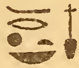
In addition, Moreover - - - - - - R.S.

Aëtius, Aitosi, Man - - - - - - - - - - - -  d.s.

Africanus, Man - - - - - - - - -  d.

All the Gods, the Gods altogether - - - - ⲛⲟⲩⲧⲉ ⲛⲓⲃⲉⲛ / ⲛⲟⲩⲧⲉ ⲧⲏⲣⲟⲩ - -

All of them - - - ⲧⲏⲣⲟⲩ, ⲛⲓⲃⲉⲛ - 

Together with all other good things - - - - - - - - -  R.S.

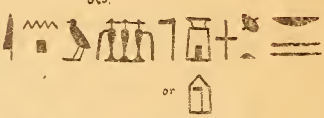
Also - - - - - ⲟⲛ, ⲉⲧⲓϫⲉ, ⲛ̀ⲥⲉ - - - - -

He also - - - - ϩⲱϥ - - - - - - ?

Ammon-re-Sonther - - ⲁⲙⲱⲛ ⲣⲏ ⲥⲟⲩⲧⲉⲛ ⲛⲓⲛⲟⲩⲧⲉ ⲧⲏⲣⲟⲩ - - -

And - - - - - ⲟⲩⲟϩ, ⲛⲧⲉ / ⲁⲩⲱ, ⲉⲣⲉ Th. - - - R.S. R.S.

His Ancestors - - - - - - - - ? R.S.

Anubis, president of the sacred abode (of the dead) director of the Balance, lord of the world. - - - - -  or

Ape, Monkey - - - - - - - f

Arrow - - - - ⲥⲟⲑⲛⲉϥ - - - - d

Asp-formed Crowns - - - - - - - - - R.S.

At, in the Assemblies - - - - - - - - - - - R.S.

Lord of the Assemblies; like his father, Pthah - - - - - -

ⲉⲡⲁⲙⲩⲛⲁⲩⲧⲟⲥ, support, Assistant, defender - - - - - - R.S.

Athor, i.e. the abode of Horus - - - - - -

Attendant, Servant - - ⲡⲓⲃⲱⲕ - - -

The royal attendants, who have accompanied him, upon (the land of) the foreigners - - - - - -

1. The bears up, maintains her son 2
2. He bears an offering . . . . . fh.

Begotten . . . ⲙⲉⲥ, ⲙⲁⲥ

Begotten by Re God . . . . . d

Beloved of God . . . ⲛⲟⲩⲧⲉ ⲙⲁⲓ . . .

Better, excellent . . . ⲥⲉⲣⲛⲟⲩϥⲣⲓ, ⲛⲁⲛⲉ . . .

The birth day . . . . . Rs.

Black v. Egypt . . . ⲭⲁⲙⲉ

The boat . . . . ⲡⲓϫⲟⲓ, ⲇⲁ (Au). . . d, d

1 Born of a God . . . ⲙⲁⲥⲛⲟⲩⲧ . . . 1, 2, 3

2 s. Born of . . . . ⲙⲁⲥ

Bread, Cake . . . . ⲡⲓⲱⲓⲕ, ⲡⲟⲉⲓⲕ . . fh. fh.

They bring, brought . . . . . .

His brother . . . ⲡⲉϥⲥⲟⲛ, ⲥⲟⲛϥ (hi) . . 1, 2, 3

3 Her ——— . . . ⲡⲉⲥⲥⲟⲛ, ⲥⲟⲛⲥ (hi)

The bull . . . . . d, d

The bulls . . . . . Ms. d

By, per, upon, over . . . } ϩⲓⲧⲉⲛ . . .

C. It shall be called προσονομασθησεται . . . . . Rs

The Carpenter . . . . ⲡⲓⲛⲉϣⲱⲧ, ⲡⲁⲙϣⲉ . .

Also they have decreed to carry the Shrine & Statue of the God Epiphanes. } . . . . . Rs.

Ceremonies, honors . . . . . Rs

The Chariot . . . ⲛⲉⲟⲩⲟⲓ

The chief Men of . . . . . .

The chiefs of the Foreigners . . . . .

The priests & chief men of the upper & lower Country have come } . . .

The children . . . ⲛⲓⲁⲗⲟⲩ, ⲛⲓϣⲏⲣⲓ, (ⲙⲁⲥ) . .

Children of the upper & lower Country . . .

clapping the hands . ⲡⲓⲕⲱⲗϩ . . . }

praising . . . ϩⲱⲥ ⲧⲟⲧ . . . }

fine Columns . . . . . .

He comes . . . . . ⲉϥⲉⲓ . . . . .

Ear of Corn . . . ϧⲉⲙⲥ

Corn . . . . . ⲥⲟⲩⲟ̀

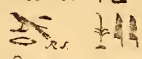
The upper & lower Countries . . . . .

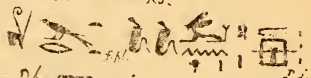
Lord of the upper country, the land of No . . .

To the priests of the upper & lower Countries . . .

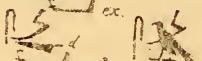
Cow . . . . . ⲉϩⲉ, ϯϩⲉ . . .

The courts, gates of the Temple . . . . .

The crown, Royalty . . ϯⲭⲗⲟⲙ . . . . 

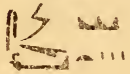
of the asp-formed Crowns placed on the other Shrines . . . . . 

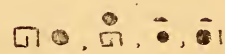
Cuts with his Sword . . . . .

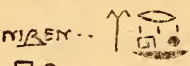
Cuts, smites . . . ⲉϥϣⲱⲧ . . . . 

Smites the Captives . . . . .

He cut, smote . . ⲁϥϣⲁⲣⲓ . . . .

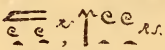
(Who) has smitten the foreigners
ⲧⲟⲥ ⲁⲗⲗⲟⲉⲑⲛⲉⲓⲥ ⲛⲓⲕⲏⲥⲁⲥ . . . . . 

The day . . . . . ⲡⲓⲉ̀ϩⲟⲟⲩ . . . 

During all those same days . ⲉ̀ⲣⲱ ⲛⲓⲉ̀ϩⲟⲟⲩ ⲛⲓⲃⲉⲛ . . 

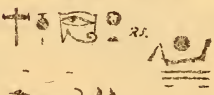
5 days . . . . .

Deceased, justified, ...

Decreed (also) (pl.) . . . . . 

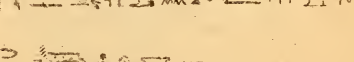
Declared . . . . .

Dedicated, gave, to him 2 fine obelisks, as was right . . . . .

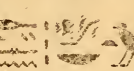
Defender of Egypt . . . . . 

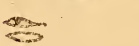
Defender of the world . . . . .

δεσποτης διαδηματος . . . . .

Dionysius, Man, son of Ptolemaeus, Man, deceased . . . . . 

In order to make the Shrine distinguished now . . . . .

Doing all those honors, ceremonies, . . . 

He does makes . . ⲉϥⲉⲣ . . . . . 

Dominions . . . . . .

With dominion of the upper & lower Countries . . . . . .

Door . . . . . ⲡⲓⲥⲃⲉ, ⲡⲓⲣⲟ . . . . . d

E. The Earth, land . . . ⲡⲓⲕⲁϩⲓ . . . . .

Foreign land, Mountain . . . . . .

Egg . . . . . ϯⲥⲱⲟⲩϩⲓ . . . .

Egypt . . . . . ⲭⲏⲙⲓ . . . . . RS. RS.

No, (the South) upper Egypt. . . . . .

Phut . . id. . . . . .

The temples of Egypt . . ⲛⲓⲉⲣⲡⲉ (ⲛ̀ⲧⲉ) ⲛ̀ ⲭⲏⲙⲓ . . . . . RS.

Defender } of Egypt . . ⲥⲉⲛⲉⲧ ⲛ̀ ⲭⲏⲙⲓ . . . . . RS.
Support }

Enchorial, εγχωριαις γραμμασιν . . . . . RS.

Established . . . . ⲁϥϩⲓⲥⲉⲛϯ, ⲧⲁⲭⲣⲏⲟⲩⲧ . . .

Being established to him, & also to his very children for ever . . . . . RS.

Ethiopia, Cut? Cush. ⲉⲑⲱϣ . . . . .

Ever & Ever . . . . ⲛⲓⲉ̀ⲛⲉϩ, ϣⲁ ⲉ̀ⲛⲉϩ ⲛ̀ⲧⲉ ⲡⲓⲉ̀ⲛⲉϩ . . .

αιωνοβιος . . . . . ⲉϥⲉⲱⲛϩ ϣⲁ ⲉ̀ⲛⲉϩ . . .

ευχαριστης . . . . . .

F. Face . . . . . ⲡⲓϩⲟ . . . . . .

I fall . . . . . ⲉⲓϩⲉⲓ

1.2. falling . . . . . 1 2 3 d d fh.

3 fallen by thy sword . . . . . .

1 his } Father . . 1 ⲡⲉϥⲉⲓⲱⲧ, 2 ⲡⲉⲥⲓⲱⲧ . . 1 2 2

2 her }

Father of the Gods . . . . . .

Instead of his father . . . . . RS.

The great festivals . . . . . RS.

πολεμȣ στομα . . . . . .

The first five days of Thoth . . . . . RS.

The first . . . . ϣⲟⲣⲡ . . . . .

The 1st, 2d, & 3d . . . . . RS.

Five . . . . . ϯⲟⲩ . . . . . ×, ⲓⲓⲓ

The flute . . . . . ⲥⲏⲃⲓⲛ, ϫⲱ . . . . . ⲡ —

Foreigner . . . . . ⲙ, ⲗ

For, instead of him . . ⲛⲥⲱϥ, ⲙⲁϥ (his) . . . . .

For, 13, of . . . . . ⲙⲁ, ⲛ . . . . .

The Gateway, Court . . ⲡⲓⲣⲟ, ⲡⲓⲥⲗⲉ . . . . .

The Pylones of the Temple . . . . .

He dedicated to him this splendid Pylone, as was right.) . . . . .

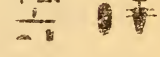
a Giant (under Rex. Aphophis) ⲁϕⲱϯ, ⲁϕⲟⲡⲓ

Give (imper.ve) . . . . . ϯ

I give, he gives . . . ⲉⲓⲧ, ϥⲧⲓ

1 He gives incense . . . . .

2 Here (behold) he gives a chosen gift . . . . .

3 He gives these cakes, & vases . . . . . 

4 He makes a gift . . . . .

5 He gives you . . . . ϥⲧⲓⲛⲁⲕ . . . . .

6 She gives the panegyries of Re . . . . .

7 She gives to him . . . ⲥⲧⲓⲛⲁϥ . . . . .

8 We give you . . . . ⲛⲧⲓⲛⲁⲕ . . . . .

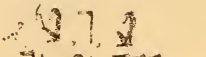
given, given . . . . ⲡⲉⲧ . . . ⲡⲉⲧ ϯⲙⲁⲓ the giver of justice.

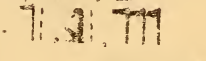
Ηλιοδωρος . . . . ⲡⲉⲧϣⲏ . . . . .

Diodorus . . . . . ⲡⲉⲧⲁⲓⲙⲱⲛ . . . . .

The going, coming, procession . . . . .

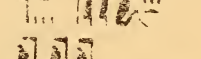
He went . . . . . ϩⲓⲉⲓ . . . . .

The God . . . . . ⲛⲏⲟⲩⲧⲉ under Pamenti . . . . . 

The Gods . . . . . ⲛⲓⲛⲟⲩϯ . . . . . 

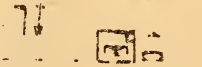
All the Gods . . . v. all . . . . .

Goddess . . . . .

For all the Gods & Goddesses . . . . . 

Gods & Goddesses . . . . .

Born of a God . . . ⲙⲙⲓⲛⲟⲩϯ . . . . .

Mother of the Gods . . . . . 

Good God . . . . .

Golden Habitation . . . ⲟⲩⲛⲟⲩϫ . . . . .

1 Gold . . . . . ⲡⲓⲛⲟⲩϩ . . . 1 2 3

~~2 Wrought Gold~~ ? Silver.

3 weighed Gold . . .

Good . . . . . ⲉⲑⲛⲁⲛⲉϥ, ⲉⲧⲁⲛⲟⲩϥ . pl.

good, better, excellent . . ⲛⲁⲓⲛⲉ, ⲥⲉⲣⲛⲟϥⲣⲓ . .

With good fortune . . . . . R.

All other good things . . . . . .

Greatest, much . . . ⲡⲓⲱⲁⲓ

Great . . . . ⲛⲓⲱⲱ, ⲉⲣⲁⲱⲱϥ, ⲛⲟϭ . .

Great, powerful . . . . . .

Rendered great . . . . . .

very great, fine, μεγιστος . . . . . .

Greatest of all . . . . . .

very great, splendid, Obelisks . . . . .

a fine Gateway . . . . . .

The great Assemblies . . . . . R.

Greek writing . . ⲥⲁϩ ⲟⲩⲉⲓⲛⲓⲛ (ⲉⲓⲛⲓⲛ) R.

Guardian of the abode } . . . . . .
(trusty protector

. . . . . of the Temple . . . . . .

Praesidium ac remedium Mundi . . . .

H. Habitation . . . . ⲑⲩ (ⲓϩ) ⲉⲣⲁⲛⲱⲱⲛⲓ . . . . .

He . . . . . ⲛ̀ⲑⲟϥ, ϥ (ϩⲓ) . . .

Health, (prosperity, beata vita) long life . . . . . R.

1 Heaven . . . . . ⲡ̀ⲛⲉ . pl. ⲛⲓⲫⲛⲟⲧⲓ . 1 2

2 ⲁⲩⲟⲩⲣⲁⲛⲓⲁϥ ⲫⲣⲏ . . . . . .

Hell, the lower region, . . ⲁ̀ⲙⲉⲛϯ . . . . .

To him . . . . . ⲛⲁϥ . . R.

1 He, his, him. 2. her, hers . . . . . 1. 2.

In Hieroglyphics, ⲓⲣⲟⲓϩ ⲉ̀ⲣⲁⲙⲟⲩⲧ writing of the priests } ⲉ̀ ⲥⲁϩ ⲛ̀ⲛⲓⲟⲩⲛ . . . R.

1 Honors, 2 to. ⲧⲓⲙⲓⲁ . . . . . 1. 2. R.

This is the honor ordained for her . . . .

1 The honorable men of the lower or upper Countries . . . . . .

2 The horse . . . . ⲡⲓϩⲱⲣ . . . . . .

"Like Horus, the Son of Isis & Osiris."

The hour . . . ⲁϫⲡ, ϯⲛⲟⲩ

1. 10th hour of day; 2. of night.

1. House . 2 Lady of the house 1. ⲏⲓ,

Master of the house ⲡⲓⲛⲉⲇⲏⲓ

1. a hundred. 2. 300 . . . 1. ϣⲉ, 2 ϣⲟⲱⲧϣⲉ . 1. ϩ, 2. ϩϩϩ

The Hyæna . . . ϯϩⲱⲓϯ, ⲑⲟⲓⲧⲉ

I. Illustrious, Epiphanes

1. The image of the Sun . ⲡⲓⲟⲛⲓ ⲛ̀ⲣⲏ

2-3. The image of the King . ⲡⲓⲟⲛⲓ ⲛ̀ ⲡⲓⲥⲟⲩⲧⲉⲛ.

4. The living image of (v. Likeness)

5. Those images, ⲧⲁⲥ ⲉⲓⲕⲟⲛⲁⲥ . ⲛⲓⲟⲛⲓ ⲛⲁⲓ

In . . . ϧⲉⲛ, ϩⲛ̀

Inundation, (Nun) . . . (Ⲫⲛⲟⲩⲛ 'the deep')

Lord of the ——— ⲛⲉⲇ ⲛ̀ ⲛⲩⲛ

K. The King . . . ⲡⲓⲟⲩⲣⲟ

King, Viceroy . . . ⲙⲉⲗⲉⲕ, ⲙⲉⲗⲭⲓ

King, regulator . . . ⲥⲟⲩⲧⲉⲛ

King of Men, ⲁⲩⲁⲝ ⲁⲩⲇⲣⲱⲙ.

King of the Gods

The King who has rendered Conspicuous the upper & lower Countries

The Kingdom . . . ϯⲙⲉⲧⲟⲩⲣⲟ

L. The Land . . . ⲡⲓⲓⲟϩ, ⲡⲓⲕⲁϩⲓ, ⲧⲕⲟⲓ . ⲟ, ⲟⲓ, ⲟ̄, pl. ⲟⲓⲓⲓ

The last, other . . . ⲡⲓⲭⲉⲧ

Leopards

Libations

Like, as, likewise . ⲙ̀ⲫⲣⲏϯ, ⲛ̀ⲑⲉ

Like the Sun . . . ⲛ̀ⲑⲉ ⲙ̀ⲡⲣⲏ. Th.

Likeness, image . ⲡⲓⲟⲛⲓ, ⲡⲓⲥⲓⲟⲧ (v. image)

Life (v. also health) . ⲡⲓⲱⲛϧ

Ever living (v. Ever)

The living image of Amun.

emblem? form. as Phrat

Lord — ⲚⲈⲂ, ⲔⲈⲦ?

Lord of heaven

— of the house — ⲠⲒⲚⲈⲂⲎⲒ

— of life

— of the great, powerful

of the Assemblies

of Years, δεσποτης χρονων

— of the world, rather, of the 2 regions Upper & Lower Egypt

of the 8 regions of No (title of Thoth) v. Egypt

— of the regions of the World

Loving truth, φιλαληθης

ον ηλιος φιλει — ⲢⲎ ⲘⲀⲒ

1. His wife who loves him

2. Her son who loves her

3. Beloved of Amun — ⲀⲘⲘⲰⲚ ⲘⲀⲒ

M. Magnified rendered great

The Man — ⲠⲒⲢⲰⲘⲒ

1. Manifest — ϭⲱⲣⲡ, ⲞⲨⲞⲚϨ

2. The manifester of good

3. " of good & truth

1. Memorial, μνημα

2. Commemorative account?

Memphis, Monf — ⲘⲀ ⲚⲞϤ

ορμος των αγαθων

— Abode of Pthah — ⲘⲀ ⲚⲠⲐⲀϨ, hi

Month — ⲠⲒⲀⲂⲞⲦ, ⲠⲈⲂⲞⲦ

New Moon — ⲤⲞⲨⲀⲒ

Monthly, each Month

The Moon (masc) — ⲠⲒⲒⲞϨ

Mother — ⲐⲘⲀⲨ

Goddess Mother

His Mother — ⲦⲈϤⲘⲀⲨ

Mother of the Gods

Mountain — ⲠⲒⲦⲰⲞⲨ

Mesecian

N. Name — ⲢⲀⲚ, ⲠⲒⲢⲀⲚ

Whose name is good

In the name

The Night — ⲠⲒⲈϪⲰⲢϨ,

Nosegay — ⲀⲂ (hi)

Now — ⲦⲈⲚⲞⲨ, ϯⲚⲞⲨ

Nurse

Obelisk. v. splendid. set up to him two obelisks

Of . . . . . ⲛ, ⲙ, ⲛ̀ⲧⲉ, ⲉⲃⲟⲗ ϧⲉⲛ.

an Incense offering . ⲟⲩⲥⲑⲁⲓⲛⲟⲩϥⲓ

Burnt offering . . ⲡⲧⲁⲗⲟ Th. ⲡϭⲁⲓⲗ

Drink offering, libation

Offering of Cakes, vases

His dedicatory offerings for (to) his father

2 All other offerings

Dedicates, gives to him . . . 1 2 He brings presents, 3 she presents . . . brings to him

Makes, does

Makes a gift . . . gives . . . She offers, makes a gift

Makes a gift of an offering, gives an offering . . . Prepares, makes ready a gift . . .

To him . ⲛⲁϥ . . .
To her . ⲛⲁⲥ . . .
He makes? . . . She makes?

She brings a dedicatory offering to her father Amun . . .

Land of Ombos . . . . . .

He opens . . . . ⲉϥⲟⲩⲱⲛ

1 Open the doors of heaven
2 The opener of the gates
The sacred ornament

For ornament? . . . . . .

Ordained, decreed . . . . . .

1 Osiris, who rules the West . . . . . .
2 ruler of the West . . . . . .
3 manifester of good
the great God, θεος μεγιστος . . . . . .

4 Osiris v. Pl. 13. . . . . .

1 Osiris (i.e. the deceased) the king
2 Osiris (id.) the royal wife . . . . . .

Others . . . . . ⲡⲓⲭⲉⲧ, ⲭⲉⲧ . . .

(With) all other good things . . . . . .

The Oxen . . . . . ⲛⲓⲉϩⲱⲟⲩ . . .

Panegyries v. Assemblies

Queen of the land of Pathros, Athoro?

To perform to them
That they perform } συντελειν

The Persian foreign

Pet (v. gever)

Lord of Philæ the abode of the priests, the sacred abode
2. Queen of the land of Ailak or Pailak

Lord of Phut? v. Egypt

Piercing

1.2 Philadelphus (masc & fem) ⲙⲁⲣⲥⲟⲙ

Philopator

Philometor

Place, abode ⲙⲁ, ⲡⲓⲙⲁ

The plough ⲡⲓⲣⲉⲇⲓ

Ploughing, cultivation ϯⲉⲣ, ⲁⲣⲧⲉ (hi.) unde ⲁⲣⲕⲣⲁ

Power ⲡⲓⲁⲙⲁⲣⲓ, ϯⲇⲟⲙ, ϭⲟⲙ

Powerful, great

Valde potens

like Amun

Phrah פרעה (Pharaoh) ⲫⲣⲏ
(offering to the Gods)

The powerful Phrah, beloved of Amun

The splendid Phrah Lord of Years

Phrahet (title of Queens)

Prayer, praying ⲧⲱⲗϩ, ϣⲁⲛⲁ

Praise, Song ϩⲱⲥ ⲥⲛⲟⲩ

He comes to pray

Votive prayer το προσευχημα

He presents a prayer to Osiris

Many, all other precious things

He presents

To prepare, παρατιθεναι

President 1.2.

3. Who presides over

Amun God, President of Thebes the land of Thrones

President of the west, or Presiding over

Priest (of the libation?) ⲟⲩⲏⲇ, ⲥⲁⲙ

High priest

(minor) priest who brings the victims, vases, &c.

The priests ⲛⲓⲟⲩⲏⲇ

1 His Son, the high priest of Thothmes 3d

2 Son of the high priest of Amun officiating? priest of the abode of Phthah, superintendent of the priests of the upper & lower Country

Priestess

Prisoner

Prosperity v. Health. — Procession v. going. — Protector v. defender

Q. Queen 5. Goddess Wife

R. Ra, Re, the Sun ⲣⲏ, ⲡⲓⲣⲏ, ⲫⲣⲏ

1 Ra, the great God of all (v. also Phrah.) 2 Amun Re, 3. Atin Re

It seemed right, εδοξεν.

~~as was right~~ of granite

Royal Son 3 royal daughter

4 — wife, 5 — Mother, 6 Royal Sister

Ruler of the Gods

Ruler, (v. King president, Osiris, Anubis)

Rules, ruling

S. Sacred ⲟⲩⲏⲇ

v. ornament

Hieraphoros

The Saw ϯⲇⲁϣⲟⲩⲣ

he saws

The Scales ϯⲙⲁϣⲓ

The Scribe ⲡⲓⲥⲁϧ

Sculpture?

Set it up, ⲟⲩⲏⲟⲁ

Servant, v. Attendant

Seven ⲥⲁϣϥ

Shrine

12

Shoes . . . . . ϣωτι, ϭοοτε K.

Things for Show Σκευαστικα . . . . . .

Silver . . . . . ϩατ . . . . . .

Sing, Song . . . . . Ϫω, ϩωϲ . . . . . .

1. Sister, 2. his Sister 3 her Sister . ϯϣωνι, ϯϯεϥϣωνι . . . . . .

Six . . . . . ϲⲱⲧ . . . . . .

Son . . . . . ϩⲏⲡⲓ . . . . . .

of the Son of her brother . ⲛ̀ ϩⲏⲡⲓ ⲛ̀ ⲛⲉϥϣⲟⲛ . . . . . .

1. Son of Amun . . . . . .

2. — of Phtah . . . . . .

Son of the Sun . . . . . .

His Son . . . . . ⲡⲉϥϣⲏⲡⲓ . . . . . .

Soul, Bacieth of Horapollo (i. life & Soul) . . . . . ϩⲓⲧ . . . . . .

For Splendor, ornament . . . . . .

Splendid v. great . . . . . .

The heavenly Splendid Sun . . . . . .

Statue v. image . . . . . ϩⲓⲱⲛ . . . . . .

A fine Statue . . . . . .

1-4 Strong . . . . . { Ϫⲱⲣⲓ, ⲉⲩⲧⲁⲗⲁϩⲓ, ⲉⲩϫⲉⲙϫⲟⲓ ϥϫⲟⲣ . . . . . .

Strength . . . . . { ϫⲉⲙϫⲟⲓ, ϫⲟⲓ, ϯⲛⲟⲩϯ, ⲡⲓⲧⲁϫⲣⲱ, ⲡⲓϩⲱⲕ . . . . . 2-3. powerful sandals . . . . . 5. conquerer

Sun, v. Ra & Son . . . . . .

Daughter of the Sun . . . . . .

Like the Sun v. like . . . . . { ⲣⲏ ϯϩⲉ, ⲛ̀ϩⲉ ⲛ̀ⲣⲏ K. ⲛ̀ ⲫⲣⲏⲓ ⲛ̀ ⲫⲣⲏ K. . . . . .

The Support of his father . . . . . .

— — of her father . . . . . .

Supporting, supports . . . . . .

T. a Tablet . . . . . .

Taking up, assumption of the Crown R. . . . . .

The Temples . . . . . .

The Temple (abode of the God) . . . . . ⲡⲓⲉⲣⲫⲟⲓ, ⲡⲉⲣⲡⲉ K. . . . . .

Tentyris v. pl. 16 p. 5. . . . . .

1. Thebes, Tape v. pl. 4 . . . . . ϯⲁⲡⲉ, ⲑⲁⲡⲉ . . . . . .

2. Abode of Amun . . . . . .

These, these, them . . . . . ⲥⲉⲛⲁⲓ, ⲛ̀ⲁⲓ, ⲛⲉ . . . . . .

For them . . . . . .

In all those days . . . . . .

He gives these libations, vases } libations to his father }

2. This is of . . . . . ⲦⲀⲒⲦⲈ Ⲏ

3. This is he. 4 This is the

5.6. These are they

7. This is of him. 8. of her

Thousand . . . . . ⲙⲓⲱⲟ, ⲱⲟ.

Thothmes Man . . . . . .

First of Thoth (Month) . . . . . .

The time . . . . ⲡⲓⲕⲣⲟⲛⲟⲥ, ⲫⲣⲁⲓ

a time, vicis . . . . ⲥⲟⲙ . . . . .

For 3 times every day . . . . . .

For 3 times . . . . . .

To him, 2. to her . . . ⲛⲁⲩ, ⲛⲁⲥ . . . .

Tomb . . . . . ⲃⲟⲧ Au. ⲃⲏ, ⲡⲓⲉⲣⲁⲓ . . .

Truth, Justice . . . ⲧⲉⲙⲙⲁⲏⲓ, ⲙⲁⲏⲓ, ⲡⲓⲙⲁⲏⲓ . . .

in Truth . . . . ⲧⲁⲫⲙⲁⲏⲓ . . . .

Upon . . . . ⲉ, ⲉⲭⲉⲛ . . . .

Valuables ... precious . . . . ⲉⲡⲓⲧⲁⲓⲛⲟⲩⲧ . . . .

Vases of wine . . . . . .

Victory . . . . . ⲇⲣⲟ, ⲛⲁⲱⲩⲧ, ⲣⲉⲩϯ . . . .

1 Victorious . . Victor . . . ⲫⲣⲟⲩⲧ, ⲡⲣⲉⲩⲇⲣⲟ . . . .

2 ——— over all . . . . . .

3 Have given him Victory & force on } . . . .
—— Victorian ferre, ⲛⲉⲁⲧⲓⲥⲁ ⲛⲓⲕⲁⲩ }

4 Gloriously to conquer . . . . . .

5 valde vincans . . . . . .

6 who conquero . . . . . .

7 King of Victories, of the Victorious . . . . . .

8.9. 10.11. Great & Victorious over all . . . . . .

He gives a votive & chosen gift, a goose . . . . . .

The votive, ⲧⲟ ⲡⲣⲟⲥⲕⲩⲛⲏⲙⲁ . . . . . .

V. 1. Water . . . . . ⲡⲓⲙⲱⲟⲩ . . . . .

2. Water of Nun, in the inundation ⲙⲱⲟⲩ ⲛ̀ ⲛⲟⲩⲛ . . . . .

Weeping, lamentation . ⲡⲓⲙⲓ . . . . .

Weights . . . . . .

14. The Weight . . . . ⲡⲓϣⲓ, ⲡⲓϫⲓⲛϭⲱⲣ . . .

Account, Scribe of the Weight

The West . . . . ⲡⲉⲙⲉⲛⲧ ⲡⲓⲙⲁϩⲱⲧⲡ . .

Wherever, the same place . ⲣⲱⲙⲁ

Who which . . . ⲉⲧⲉ, ⲛⲏ ⲛⲧⲉ . .

Who is the great Lord of the world
ο μεγας δεσποτης της οικουμενης

The men (Inemius) who have fallen by thy Sword

1 Your Wife . 2 His Wife . ⲧⲉⲕⲥϩⲓⲙⲓ

Wine . . . . ⲙⲏⲣⲡ ⲡⲓⲕⲱⲡ . .

With . . . . ⲙⲁ

With you . . . . ⲙⲁⲕ

The Woman . . . ϯⲥϩⲓⲙⲓ ⲑⲓⲙⲉ

The World? 2 regions of Egypt
δεσποτης οικουμενης?

Writing, literas . . . ⲥⲁϧ ⲥϧⲁⲓ

This is the Writing of the name

Y. The Year . . . . ⲧⲣⲟⲙⲡⲓ

Each Year annual

Years . . . . ⲛ̀ⲣⲟⲙⲡⲓ

Every Year . . . ⲓⲧⲉⲙ ⲣⲟⲙⲡⲓ

Sothic, or squared Year

In the 2d Year of King Darius ⲡⲉⲣⲏⲓ ⲇⲉ ϧⲉⲛ ϯⲙⲁϩⲟⲛⲟⲩϯ ⲛ̀ⲣⲟⲙⲡⲓ ⲛ̀ⲧⲉ ⲇⲁⲣⲓⲟⲥ ⲡⲟⲩⲣⲟ

In the twenty fourth Year, in the Month Tobi the tenth day (of the month) v. the Months in Ptol.

1 You, 2 to you . ⲛ̀ⲑⲟⲕ, 2 ⲛⲁⲕ

To (of) your Son, who loves you

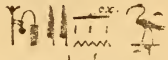
We give you the Panegyries of your father Ra, God

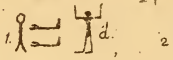
The Young (of any thing) ⲡⲓⲙⲁⲥ . .

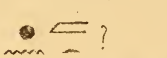
To be continued

Addenda.

Abydus? . . . . .

Books of Thoth . . . . . 

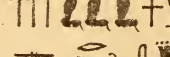
1. To call (v. proclamation.) . . 2. a Cat . . . 

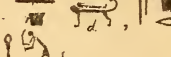
Copper 

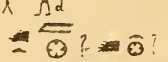
Hippopotamus . . . . .

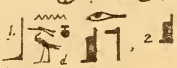
Like the moon (v. like.)

Gods & Goddesses who rule heaven . . .

a bier. 

To strike, beat . . . . . 

XHEI. v. Egypt . . . . . 

1. Benno Osiris . . 2. Isis Sothis v. Pl. 14. 15 . . 

Apis Osiris . .

I. of / Elephantine . . . . .

The Cynocephalus . . ⲠⲒⲈⲚ . .

a Gazelle . . . ⲃⲁⲍⲉⲓ . . . .

a Wolf . . ⲟⲩⲱⲛⲱ (v. open)

Addenda.

Hibe, (the City of the great Oasis) . . . v. plough.

Who has rendered conspicuous the City (abode) of Amun & also of Re, i.e. Thebes, & Heliopolis.

Thebes, ⲁⲛ, ⲧⲁⲛⲉ, ⲑⲁⲛⲉ . . . s, s d s, e h

Thebes, the land of thrones, i.e. the Metropolis? . . .

Proclaiming, Proclamation . . . .

Upon the altars (tables) of the Gods. . . .

Hard ⲉⲛϣⲱⲧ . . .

Hard stone ⲱⲛⲓ ⲉⲛϣⲱⲧ . . . R.S.

With wrought stone, good hard stone . . . f.h.

of Sandstone (or limestone) good hard stone --

of Granite - - - - - -

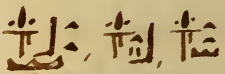
Men & women mankind, PWT? --

Silver ZAT - - - - -

to trample upon, TATO - - - -

The North ПЕМТІТ

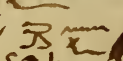
The South САРНС

The East. ПІЕРТ, UATWA - - - 

v. West.

Conquered - - - -

His Majesty - ——— ———

Has put on the crown of the Ut. & Lower countries 

Take up - suscipe tibi - WONNAK

He kills, slays - WAT --

Lord of Kneh, Sne, Tosne, WNE

a Temple cut in the rock --

The Royal Son of Cush (Æthiopia) - - - - -

APPENDIX. N. 3.

Having made a slight alteration in Plate 4, by the introduction of the group of female figures on the right, I think it necessary to add a few observations on the sculpture, and drawing of the ancient Egyptians.

Their artists were not only guided by certain rules, like those of the earliest, as well as most modern times, but were bound to observe, in representations of their Gods, the most scrupulous forms, prescribed by the priests, and which it was a Sacrilege to transgress; the more effectually to accomplish this object, and prevent the intervention of any thing forbidden by the laws, in sacred subjects, the profession of artist was not allowed to be exercised by any common, or illiterate person, lest, as says Smesius, they should attempt any thing contrary to the laws, and regulations, regarding the figures of their Deities. Nor was this all; they seem to have been attached to, and to have formed a branch of the priesthood, a circumstance which is rendered more than probable, by a Greek inscription, I discovered, at the sculptured grottoes of Til el Amarna, recording the visit of the writer to those excavations, and his surprise at " the skill of the sacred stone-cutters; " if then the office of excavating these grottoes belonged to men of the priestly order, with how much more probability may we infer, that the sculptures, and drawings in their Temples were the work of a branch of the same order.

After the first outlines of the subject (1) had been traced, they were inspected by a master, who wrote in hieratic any instructions, or observations he wished to be noticed by the artists, in various parts of it, which of course disappeared as soon as the sculptures were introduced; these were the work of other artists, distinct from the draughtsmen; the remainder was completed by others, who added the color, (2) and introduced the minute parts of the dresses, and ornaments of the figures. The proportions, and style of the human body, in sacred subjects of the Temples, differ widely from those in the Tombs, particularly when the scenes merely regard domestic life, and the manners, and customs of the Egyptians; these last are drawn with a freedom of touch, and expression, bordering sometimes on caricature, and at all events in a manner unrestrained by the forms of prescribed (and false) proportions; a specimen of this style is given in the Plate above alluded to, where neither the positions of the figures, nor the form of the shoulders at all remind us of the Egyptian school, but a knowledge of grouping is accompanied by a character, and expression, which would do credit to artists of greater reputation, than these have ever enjoyed. (3)

The figure in squares differs somewhat in proportion from those of the temples; this is the general style of figures representing scribes, overseers of lands, and other of the principal characters in the tombs, and sometimes even the Gods themselves; these last, as well as the Kings, in the temples, are generally of a more lengthened form, in order perhaps to allow for their foreshortening to a spectator below, particularly when on lofty buildings; but none have extended this license to a greater length, than Rameses 2d. (the supposed Sesostris) and none certainly with a more happy effect. The

(1) Small sketches of the intended subject were often roughly drawn on a piece of unhewn stone.

(2) The colors of the Egyptians were very simple: the most commonly used were red, green, and blue, the former being considered sufficient to harmonize the other two. Sometimes yellow was added, to counteract this, black was introduced.

(3) The credit of many inventions, which really belong to the Egyptians, has been given to other people thus, what are in general called Arabesques, the Tuscan border (both absurd names) and many devices ascribed to the Greeks, are evidently of Egyptian origin.

style of figures during the reigns of the early Kings (1) before the 18th Dynasty is frequently very good, and many excellent pieces of sculpture exist of the first (2) part of that Dynasty. The Thothmes, and Amunophs (3) have left us undoubted proofs of the advancement of sculpture, at the remote period of the Exodus of the Israelites from this Country. The reign of the father of the second Rameses was distinguished for great taste, and elegance of design; one of the finest examples of this may be seen, in the unfinished Chamber of the Tomb, opened by Mr. Belzoni, in the valley of Kings, at Thebes. But though the real proportions of the human figure were more closely followed, in the reign of these monarchs, than in that of Rameses 2, yet the majestic style, and easy tournure of the limbs, evinced in the sculptures of this King, claim a superiority of taste, and fix his reign, as the Augustan æra of Egyptian art; in looking at these figures, we forget their deviation from real proportions, we admire their elegance of design, and regarding them with the eye of an Egyptian Antiquary (4) we scruple not to consider them masterpieces of sculpture, and the best models of this school. The frontispiece of part I. will serve as an Example, of the style of sculpture during the reign of this monarch, which, persons accustomed to Egyptian monuments will acknowledge to possess a purity, and elegance, unequalled by any of the productions of other epochs. Some singular rules of drawing are here discernible, particularly in the leading features. The God being considered the principal figure, every means were used to prevent the intervention of any object, which might conceal, or break through its outline, the leg therefore of the King is placed behind his foot; but as the base of the throne is of less importance than the leg of the King, the latter is continued uninterrupted to the bottom of the picture; the same

(1) Particularly Osirtesen 4.st

(2) Several excellent specimens of drawing are found in tombs at Thebes, of the time of Amunoph 1, who lived about 1590. B.C. The group in Plate IV is of that epoch.

(3) Particularly Amunoph 3.

(4) I do not of course intend to compare them to that of other nations, whose talents and taste were not fettered by sacred forms, and stipulated regulations; I merely mention them as specimens of the Egyptian School.

again is observed in the hand of the King, which is an object of more consequence in the subject, than the tail of the Deity, and is not therefore allowed to be interrupted.

To return. The Successors of Rameses 2. have left but little, to enable us to form a just opinion of the state of the arts, under their reigns, until the time of the third of that name. This Monarch introduced a new style of sculpture, a very deep intaglio, the upper side of which was colored with the same care as the face of the object itself. The first introduction of intaglio, in the large subjects of the Temples, began about the time of Rameses 2. (though in use for obelisks, small buildings, and sculptures of minor importance, from the earliest times) but after the accession of the third Rameses, little or nothing is found in relievo, till its revival in the latter Dynasties, and during the reigns of the Ptolemies, and Cæsars. The richest (if I may so call it, the florid) style began in the 26. Dynasty, under the three Psamaticus; the remains of this time are seen in the tombs of the Assaséef, at Thebes. The great labor bestowed on these sculptures, in ornamental details of the dresses, and the consequent expense incurred by the individuals, to whom these tombs belonged, tend to confirm the statement of Herodotus, that Egypt was most flourishing about this period, and during the reign of Amasis. This stile, though rich, evinces bad taste, as far as regards the human figure, and appears rather the production of the painter, than the sculptor. Richness of ornament always accompanied the decline of sculpture, and ere the Ptolemies had commenced their reign, the arts had nearly forsaken their parent land; and though these monarchs (1) courted the good will of the priest, by erecting several temples, and chapels to the Gods of the country, their downfal seems not to have been for one moment arrested, till at last, in the time of the Cæsars, the sculptures became so mean, and debased, as scarcely to deserve a rank among those of the humblest Village tombstones.

---

(1) Euergetes 2 (Physcon) appears to have surpassed all the other Ptolemies, in the number of buildings he erected in Egypt, desirous no doubt of doing away, by pretended piety, the bad impression his tyranny had caused; an example frequently followed in after times with great success.

Appendix. N°. 4.

If Atmoo be the name, which answers to the Heron of Hermapion (as I have been assured) he may be the Deity of Heröopolis. Indeed Atmoo appears to be the chief God of that place, as may be seen from the sculptured block of granite there, of which the following is a copy: he has generally the title, "lord of the land of Phut"? may this be the western, or Libyan side of the Nile? or is Phut (the bow, [illegible]) South.n Ethiopia? Again, [illegible] is probably "lord of the west & east"? if so, [illegible] will be the East bank of the Nile. v. Pl. XXI. part 1. ¶ 2.

The figure of Harpocrates is, I believe, Heröopolite nome.

The figure of Harpocrates on the coins of the

or rather, Atmoo there, the king with Ra

J. G. W.

REMARKS.

PAGE. 4. THE substitution of the name of Amun must have taken place after, or at the close of the reign of Amunoph 3, as the alteration occurs in his sculptures, and in those of the kings before him.

P. 19. OSIRIS is frequently called "manifester of good," perhaps referring to his manifestation upon earth.

P. 22. I am wrong in saying that Mons. Champollion calls "lak" a Cataract, he interprets it, "boundary" or "confine."

P. 30. THE Persea, which is supposed to be the Hegleedj (Balanites Ægyptiaca) could never have been (as Diodorus affirms) introduced into Egypt by the Persians, in the time of Cambyses, since it was well known as an Egyptian tree, long before that epoch.

It is no longer found on the Nile on this side of E' Souan, though I have seen many of them in the Ababde desert, about the latitude of the Emerald mines. The fruit, (which resembles a small date) is called Lalôb.

How much more improbable is it that the Island of Meroe borrowed its name from the wife, or sister of Cambyses, as Strabo asserts. These are almost as bad, as Procopius' derivation of Philæ.

P. 54. 55. THEBES (called the city of a hundred gates by Greeks, the hanging city by the Romans (Plin. I. 36. c 14.) and the city of thrones by the Egyptians) was divided into different quarters, though never, as far as I can find, enclosed within a wall. Of these quarters, one of the most noted is the Memnonia, or Memnoneia (a plural word) which included, most probably, the whole of the Necropolis on the West bank; whence we find mention of "Thynabunum, in the Libyan suburb of Thebes, in the Memnonia." v. the papyry of Paris, and of Signor Anastasy, published by Dr. Young.

P. 81. I had formerly placed the arrival of Joseph about the reign of Osirtesen I. but as there may be still some doubt, let us compare the reigns of the Kings with the accounts given in the Bible.

From the Exodus, in the reign of Thothmes 3. to the first of Amosis, according to Manetho about 113. Years, or by the lists, allowing 20 Years to each king.	Years	90.
From Amosis to Apappus, 16. Monarchs.....		320.
		410.
To the 80,th Year of Apappus (who reigned 100. Y.s)..		20.
Years of the bondage (Exod. 12. 40.).....		430.

The arrival of Joseph might then appear to have been about the 80.th Year of Aphoph, "sub adventu Israelis..regnabat..Apappus," in conformity with the received opinion of ancient authors; but if Abraham was born BC. 1996, the bondage of 430 Years will be reckoned from the arrival of that Patriarch, and not of Joseph, whether the Exodus be 1531, or 1491. BC, which confirms what I before stated, of other Hebrews having settled in Egypt, before the arrival of Joseph's family. After comparing a number of authorities, I am inclined to prefer the latter date, and consequently apply the same to the æra of Thothmes 3, bringing the accession of Amunoph 1, to 1560 BC.

The following will then be the order of these events,

Ninus, king of Assyria.....	2059. BC.
.....died.....	2007.
Accession of Aphoph (Apappus,).....	2001.
Abraham born.....	1996.
Semiramis died.....	1982.
Abraham arrived in Egypt.....	1921.
Death of Aphoph.....	1901.
Arrival of Joseph (17. Years. old.).....	1728.
.....Death of.....1..	1635.
Accession of the 18.th Dynasty.....	1580.
Moses born.....	1571.
Exodus.....	1491.
Moses died.....	1451.

which indeed will bring the arrival of Joseph very near the reign of Osirtesen 1.

If we felt inclined to believe the improbable story of the power of the Jews (or Pastors) and their possessing themselves of Memphis, and all lower Egypt, we might suppose that the accession of a Theban dynasty (the 18.th) was the consequence of that conquest; at all events the new king " who knew not Joseph " (i.e. the people or tribe of Joseph) may have been a Theban monarch, who was the first who attacked them, and who took into bondage the greater portion of that tribe; and the accession of Amosis agrees very well with the commencement of the persecution of the Jews, a few years before the birth of Moses.

P. 81. 82. THE army of the Israelites, who left Egypt, was not only composed of the family of Joseph, and a portion of the other tribes, of Abraham and Lot, but was, as the Bible states, accompanied by a mixed multitude, besides their slaves, and servants (Exod. 12. v. 38. 44. 45.).

P. 84. THE mention of the continuation of the reign of Thothmes 3. after the Exodus, may at first sight appear to oppose the account given in the Bible, but let us endeavour to reconcile the records we have, however they may seem to differ. Egyptian history, and even the existing monuments require that Thothmes 3. should have survived, that event, let us examine whether or no the scriptures will allow this.

It would really appear, from (c. 14. v. 6.)

" He (Pharaoh) took his people with him " that he went in person, but (v. 9.)

" The Egyptians,... all the horses, and chariots of Pharaoh " would imply merely the host of the king. But this is not the point in question. In (v. 28.) relating to the destruction of that army, we only find, " The waters.. covered... all *the host of* Pharaoh, that came into the sea after them. " and no mention of the king *himself*; nor is he introduced in the song of Moses, where, had he *himself* suffered, the circumstance could not have been omitted: (v. c. 15. v. 4.) " *Pharaoh's* chariots, and *his host* hath he cast into the sea. " The sculptures, and the accounts therefore of profane writers are, on this point, in harmony with the authority of Scripture.

P. 87. AMUNOPH 3. was born of an Ethiopian mother, and has the features, rather of a black, than of an Egyptian; not that Egyptian sculpture offers portraits, but a general character of feature, for blacks, Egyptians, Asiatics, Greeks, according to the persons represented, Their sculptures were colored, and they could not but be aware of the inconsistency, of giving a black the profile of an Egyptian.

P. 88. THE vocal statue could not have been called Memnon, till after Strabo's visit to Thebes (though this quarter of the city had already a name *similar* to Memnonia) as he merely mentions the supposed sound of the *Colossus;* which too he evidently considers a deception

---

P. 91. 93. SESOSTRIS and Osymandyas of the tomb appear to be the same monarch; indeed the latter my be traced in the prenomen of Remeses 2.

The march of this king to India is improbable, in spite of the Hindoo tradition of the great conqueror Rama who came from the west; the limits of his conquest southwards are fixed by ancient authors at Masylon (now Berbera?) while Assyria, or Bactria at farthest, will have been the extent of his predatory excursions in the north,

Strabo says he crossed (1) at the straits of Dira (Bab el Mandeb) into the Yemen, which may have led to the fable of his Indian conquest. Barbari and Indi were names applied to all unknown and distant people. and are adapted with thesame license in modern times, from the southern shores of the Mediterranean, to the wilds of North America.

The idea of this king yoking captive monarchs to his Car (Plin. 33. 3.) may have been taken from the Egyptian sculptures, where prisoners are represented tied to the axle, or dragged after the chariot of the conquerors.

A strong argument in favor of Rameses 2. being Sesostris is derived from the circumstance of our finding a monument bearing his name, in one of the largest towns, whose ruins mark the site of the old Suez canal; since, as Strabo informs us, this was first cut by order of that monarch. (v. a copy of this monument in Appendix N.° 4.)

The God Atmoo here appears to bear the title of Tore or Thor, one of the characters of Pthah.

---

(1) v. also Herodotus l. 2. s. 102. and Diodorus. l. 1. s. 55.

P. 94. PLINY calls the son of Sesostris "Nuncoreus," but he is not to be depended upon in the names of Egyptian kings; for instance, he says Pythagoras' visit to Egypt happened in the reign of Senneserteus, while Chronology requires it should have been about the beginning of that of Amasis.

But who was this king?

Diodorus says the Son of Sesostris bore the same name as his father; Herodotus calls him Pheron; but this last is merely the title Pharaoh or Phre, common to all the kings.

P. 95. CHESS is supposed to have been invented at the siege of Troy; but it was already known in Egypt, in the reign of Remeses 3, and was probably an old invention of the East.

(v. Mr. Burton's excerpta Hierog: N.° 1. PL. 11. 13.)

THOUGH the variatiou of K. L. Plate l, reads Nitocris, it cannot be of the Queen given in Manetho's list. There is still some difficulty respecting this name. The longest date I have fouud ofM. N. (Amosis) is his 22d. Years,

The second name, in the unplaced Ptolemies of Plate 4, is of Philometor, being ascertained from a Greek inscription at Ombos. It appears to be of Lathyrus, the Philometor of Pausanias (de Atticis. d. 9.)

The name J, in Plate 5. is supposed by Mr. Salt to be of Zera, but the late epoch, at which this monarch lived, will not agree with the early date of this name. That marked *l*, of Amunse-pehor, is perhaps Bocchoris, of the 24. Dynasty. Omitting, the "Son of Amun," the remaining word Pehor; Memphitice Pekhor, pronounced Bakhor, is the same as the name before us.

Under the name of Tirhaka, in Plate 3. is that of his Queen, found in Ethiopia by Lord Prudhoe, and Major Felix, and marked N.° 5.

The name *h*, in Plate 5, *may* be of Sethos, it reads Pthah-se-Pthah.

Omission.

Add at end of p. 5. of "Remarks", "Atmoo is also found at Thebes with the title of Imunre."

Errata. &c.

Page 8. for Henso, read Honso, or Khonso, whence the name Petechonsis.

p. 126. In explanation of 'Miscell. Hierog.' No. 17. the [illegible] & [illegible] are said to refer to the deity, but I since find they belong more commonly to the persons offering.

For Tapa, read Tapé, as in pages 55. 75. &c.

The figures of the Gods of the Pantheon may be cut out, & arranged according to future discoveries: I have not therefore been particular in arranging them.

In 'Remarks', p. 2.: l. 17: for 'papyry', read 'papyri'. — P. 4. l. 11: after 'survived' no comma. — P. 7: l. 4: for 'Years,' read 'year.' — & line 9: for 'd. g.' read 'ch. g.'

EXTRACTS

FROM SEVERAL

HIEROGLYPHICAL SUBJECTS,

FOUND

AT THEBES,

AND

OTHER PARTS OF EGYPT.

With Remarks on the same.

BY J. G. WILKINSON, ESQ.

MALTA:
PRINTED AT THE GOVERNMENT PRESS.

1830.

TO

SIR WILLIAM GELL,

M.A. F.R.S. F.S.A.

&c. &c. &c.

AS A GRATEFUL TESTIMONY

FOR THE KIND ASSISTANCE

CONTINUALLY AFFORDED HIM,

IN THE PROSECUTION OF HIS

HIEROGLYPHICAL RESEARCHES,

BY THE MOST USEFUL,

AND EXTENSIVE

INFORMATION;

This work

is dedicated

by his obliged friend

THE AUTHOR.

Thebes, 1827.

PREFACE.

A copy of the following pages were sent to England, in 1827, for publication; but owing to some mistake, they have not been printed, though I had supposed them already in the press, and have referred to them in the papers of 1828. I have consequently, and subsequently had printed, in Egypt, some corrected copies of them, and as some of the plates differ in little, or nothing, from those which originally belonged to this work, I have omitted them, and refer the reader to those of 1828; though, to prevent confusion, I have kept up the former order of each plate, in the text, and mentioned in the notes, to which it corresponds in the other work. Some plates, and part of the text are also omitted, as being more fully treated of in the above mentioned papers. The reader will perceive that Plate II is here omitted, being the same as the Plates I, II, III of the Materia Hieroglyphica, Part II. Plate III is the Plate V of the same work; and as the contents of Plate VII will be found in the Vocabulary (Appendix No. 2) it has been here omitted altogether; as well as the tablet of Abydus, for which I refer him to Plate IX.

EXTRACTS

FROM

HIEROGLYPHICAL SUBJECTS,

&c. &c. &c.

SUCCESSION OF THE PHARAOHS,

&c. &c.

IT is not my intention, in penning the following pages, to point out the origin of those discoveries, that have at last thrown some light on the construction of a language, which had long baffled the endeavors of many learned men, and which seemed likely to be for ever enveloped in uncertainty; nor shall I stop to canvass the claims of those, who have, by their labors, and perseverance, contributed to the advancement of this study; it would be a task, as invidious, as needless; for this is an æra, in which men, occupied in the prosecution of literary pursuits, and the advancement of science, no longer see, with envy, or displeasure, the labors of each other crowned with success, but readily unite their endeavors towards the prosecution of the object, in which they are mutually engaged.

The first subject, to which I shall call the attention of the reader, is the list of kings contained in No. 2 *Plate I.* It is taken from the large battle scene, behind the Osiride pillars of the Memnonium, where several small

figures are represented, having before them names (as I suppose) of the predecessors of the king, who appears in the sculptures below, and who bears the name of the *last* of these. This circumstance, together with that of the names coming in the same order, as in the tablet of Abydus, leaves no doubt in my mind, of both these being series of king's names, placed in the order of their succession, and consequently predecessors of the last therein mentioned, who was the founder of the building, or of that part of it, in which they were sculptured; but what is still more remarkable, part of the same series of names (1) occurs again, on another part of this wall, over the same battle scene, and before similar small figures.

From the singular circumstance, of these two lists agreeing so closely with that of Abydus, I was induced to draw out the list of kings, contained in *Plate II,* (2) guided at the same time, by observations made in the temples, of the evident priority of each, which I was enabled to ascertain, either by the name of one king cut over that of a predecessor, or from the comparative antiquity of the parts of a building containing two, or more of them. The result was all I could desire, nor have I once found the name of any of these kings differ in priority, from the series contained in the three lists. These remarks tended to confirm the idea, of the names (3) at Medéenet Háboo being

---

(1) No. 3 Plate I.

(2) For *Plate II,* vide the *Plates I, II, III,* of the Materia Hieroglyphica.

(3) *V. Plate I.* Nos. 4. 5. 6.

also a list of the predecessors of the king, who erected that building, who is certainly posterior to the founder of the Memnonium; a fact which may be easily proved, by the date of his temple, introduced into the great pile of Kárnak, as well as by the names at Medéenet Háboo, the tablet of the three kings (4) at Karnak, and those (5) of the temple at old Qoórna.

Before I make any remarks on the disposition of the names, which I have arranged in *Plate II*, I must observe:

1. That the phonetic names are always contained in the oval, which follows "Son of the Sun" (the goose and globe) which I shall distinguish by the word "nomen." (6)

2. That the other oval, or prenomen always contains a *title*, derived from the name (7) of one, or more deities, which serves to point out more particularly the king, to whom both the ovals belong; and by which we are enabled to distinguish two kings, bearing the same *nomen*, as in the Amunophs, the Thothmes, and others, who can only be recognised by the difference of their prenomens.

3. That in the temples, we sometimes find the nomen of a later king accompanying the prenomen of one of his predecessors, where he has been contented to change the nomen only, and insert his own in its stead, leaving the prenomen of the former king, as suiting his own name (in

---

(4) No. 8 *Plate I.* (5) Nos. 9. 10. 11 *Plate I.*

(6) I have used the word name, as a general appellation of these ovals; and nomen, only in contradistinction to prenomen.

(7) I need scarcely say, that the nomen was also formed in a similar manner, from the names of the gods: sometimes too they were varied, by substituting the phonetic, or symbolic characters, for the figures of the deities.

which, in fact, it made no material change) a privilege, which is not found to have been usurped, when that king has had an opportunity of placing his own name, in the parts of the building, left unsculptured by his predecessor, or not erected by him. Thus we find the nomen of Thothmes IV occurring with the prenomen of Amunoph II; from his having introduced his nomen at a later period, over the original sculptures, and not thinking worth while (8) to change the prenomen also; for the same reason, we see the nomen of a Ptolemy, with the prenomen of a Pharaoh.

4. That these prenomens, or *titles* being sometimes mentioned together with the nomens, have led to that disagreement, which exists amongst ancient authors, in the names of the kings; they having confounded the prenomens with the nomens, or mistaken the one for the other. If this point be admitted, we easily account for the list before us (9) (deduced from those of Abydus and Thebes) not agreeing in all the names, with those of Manetho, and other writers, who may have, in some instances, inserted the title, or prenomen, instead of the phonetic nomen of the king; independent of the errors of the copyists, who in quoting the work of the priest of Sebennytus, may have omitted one of the two; for it *does* appear in a few instances, that Manetho has introduced both the nomen and prenomen.

5. The prenomens were often varied, by the *addition* of other titles, but not by any *omission* of the original cha-

(8) We cannot reproach the king, for this neglect; the fault no doubt rests with the sculptors.

(9) In *Plate II.*

racters; thus, in many of the prenomens, we find more hieroglyphics than usual, and yet, the original title is still traceable; this last fact enables us to discover the king, to whom this prenomen belongs, however varied his nomen may be; a variation, which in some seems to have known no bounds; hence, I have been enabled to collect upwards of *thirty* (10) different modes of writing the nomen of Thothmes III. (11) This would, at first sight, seem to present a great difficulty, which however is seldom the case, from the marked distinction *generally* kept up in the prenomens, to which alone we can trust; I say *generally*, because, even in these, I have *sometimes* found a considerable change, as in e, i, o, and others in *Plate II;* though this is not often the case.

Were it not for this circumstance, the study of the names would be very simple, but this presents some degree of difficulty, and requires great attention, in copying them from the temples; it enables us however to account for the difference, which exists in the lists of Abydus, and Thebes, where the same king must have taken two prenomens, one of which is introduced into the former, the other into the latter list.

Another difficulty arises from two kings having the same prenomen, as Osirtesen I, and the *supposed* Nectanebo; in

---

(10) I have thought it unnecessary to insert them in the Plate, and have chosen only the principal variations of each nomen; and of the prenomen whenever they occur.

(11) This king, the Adrian of Egypt in architectural whims, has not confined his love of variety to his nomen, but has extended it to his prenomen, and also to his *square title.*

meeting with such names as these, we are obliged to refer to the nomens themselves, to prevent our mistaking one king, for another; which might be the case here; but to come to any conclusion regarding a nomen, or a prenomen, when met with alone, and being the mutual property of two different kings, we can only trust to the evidence deduced from the date of the buildings, in which it is found, and from the presence of other names (already known) in those buildings.

6. It seems, that the titles of kings were often borrowed from those of their predecessors, as may be seen by inspecting the lists of Abydus, and Thebes; but this is a point of little import; one question I leave to be decided by others, more capable than myself: did the kings of Egypt bear different nomens, or prenomens in different cities; as for instance, at Thebes, at Memphis, (12) at Heliopolis, derived from the principal deity of the place? I know no instance of this myself, and could produce many (13) to the contrary; for example: the nomen of Osirtesen at Heliopolis is the same, and accompanied by the same prenomen as at Béni Hássan, and in upper Egypt; and Thothmes IV at the sphinx has the same nomen, and pre-

---

(12) The name of Memphis seems to be derived from ma-n-Pthah "the place," or "city of Pthah;" or of Ma-nouf, "the place of the good," *i. e.* "the haven of good men," as given by Plutarch. Mr. Salt has, with probable reason, and ingenuity, derived the name of Saccara from Pthah Socar. Many covers of Sarcophagi found about Saccara, and the Pyramids have the form of Pthah Socar, instead of the usual figure of Osiris.

(13) All the variations of the nomen h are found at Thebes, and on the same monuments.

nomen, as in the Thebaïd. One more remark I have to offer, before I enter upon *Plate II*, which, I confess, is not at all consonant with the ideas of Dr. Young and Monsr Champollion; that the square beneath the hawk, containing sometimes a bull and arm, sometimes other devices, does not refer to the god, in whose honor the monument was raised, but to the king whose name *always* follows it; and to this I have been led, by the following circumstance: wherever a king has erased the name of a predecessor, and inserted his own in its stead, the hieroglyphics in this square (14) have also been erased, and changed; they cannot therefore refer to the god, to whom the building was erected, otherwise the dedication, and other sculptures containing his name would *also* be altered, throughout the same monument; we should likewise find all the different names of kings, in the same temple, preceded by a square, containing the same devices, as relating to the deity of that temple, which is *not* the case.

I think the point is clearly established, that the bull and arm, and other devices, contained (1) in this square, refer to the *king*, and not to the deity; I next wish to prove that the hawk also relates to *him*. It is not unusual, to find on obelisks, and architraves, the figure of Amunre (2) giving "life" to this hawk, and we can scarcely suppose, that this deity would be represented, as giving *life* to the *god*

---

(14) May this be the magna domus of Horapollo, which he says signified king? the reed and bee (or rather wasp) may be translated by the "king of men" of Homer.

(1) Sometimes the lines forming this square are omitted.

(2) Vide also *Plate I*, No. 9.

Ra, or Phre. The word Pharaoh,(3) or in the Hebrew text Phrah, is the same as the Egyptian name, retained in the modern Coptic word Piré; and this title *must be somewhere* on Egyptian monuments; the only two groups, which have any claim to it, are this hawk and globe, and the goose and sun ("son of the sun")—I am inclined to give the preference to the former. The globe and hawk were both emblems of the sun, and we sometimes find both, at others, merely the globe, placed over the head of the king, when offering to the gods, or on other occasions. In every case it will read Phrah; and if Hermapion, in his translation, had used the word "sun," instead of "Apollo," the sense would have been much better. It is singular that the Greeks never mention the name Pharaoh; I can only account for it in this way: that wherever it occured, they translated it, as was the case here. In the obelisk of Hermapion (given by Ammianus Marcellinus) we should therefore read, in the third column, instead of "the powerful Apollo," "the powerful Prah (Pharaoh) the all-splendid son of the sun."

I have for these reasons, thought it better to introduce the squares, in company with the names, found under them, in the temples or other Egyptian remains; as they may tend to throw some further light on the names themselves, when we become better acquainted with the study of hieroglyphics.

In *Plate I,* is a comparison of the different series of kings' names, found at Thebes, and Abydus. In No. 2,

---

(3) This title of the sun is given to some kings in the East, even at the present day.

it will be observed, that the names are all of Diospolitan kings; as it was the intention of the priests, merely to notice the princes of the Theban dynasties. The first is of Menes (for the earliest monarchs had only a phonetic nomen) those who followed him (and who should be placed between 1, and 2) are omitted in this list, not being Thebans; the name 2 is of the next Diospolitan king, whose immediate successors are again passed over, for the same reason, until the accession of the 18th dynasty.

I now proceed to make some remarks on *Plate II.* (1) In the upper line are the nomens, and prenomens of each king, with the name of the queen, whenever I have been able to ascertain it. In the second line, I have inserted the supposed phonetic name, and below, that found in the list of Manetho; but this last is given with much deference, though not attempted without mature reflexion, and a careful examination.

That the names, from M to i, belong to kings of the 18th dynasty, is at all events highly probable; an epoch, in which reigned the most powerful of the Egyptian monarchs, and who have left behind them the finest specimens of Egyptian art.

The first name in this Plate is of Menes; that marked ϒΩ, is of Osirtesen I, (2) whose prenomen is probably

(1) V. The *Plates I, II, III,* of the second part of my Materia Hieroglyphica.

(2) I am not aware of Mr. Salt's reasons for calling this king Misartesen, that is, for giving the jackal-headed staff the force of m; nor do I know Monsr Champollion's authority for giving it that of O. My own are deduced from the phonetic name of Osiris. I am still more surprised to find Monsr C. places him in the 23rd dynasty. Strabo is correct in stating that the temple of Heliopolis is "very old," since the obelisk is of the time of this king.

the first, which is wanting in the second line of the tablet of Abydus. He is the earliest king, whose name is found on monuments of any consequence, now existing in Egypt; these consist of the obelisks of the Faioom, and Heliopolis, a few blocks in some of the temples in upper Egypt, and at Thebes itself. The name (1) M. N is found at the quarries of Toora, and Máhsara (the *Troici lapidis mons*, of Ptolemy, and Strabo) from which the blocks, used in *what is called* the casing of the pyramids, were taken. The similarity of the names Chebron, and Cephren might, at first, lead us to pronounce this king the founder of the second pyramid, but the dates, *if* given us correctly by history, do not agree with the æra of this monarch. The next, or O, P is of Amunoph I, whose name is found with that of Thothmes I.(2)

In the next, which I shall call Thothmes I, the name given (3) by Manetho may be derived from the prenomen, as also in that, which follows it. Thothmes III, (4) and

(1) The nome is Ames, which should be the Amosis of Manetho; Chebron may be taken from the prenomen, and these two be one and the same king; for Amunoph follows in his list also.

(2) Vide *Plate I.* No. 12.

(3) I do not venture to doubt the authority of Manetho himself, but as I before observed, we have not his original work.

(4) I cannot agree with Mr. Salt, That Thothmes is the oldest king, whose name is found in Egypt; indeed he affirms "that there is not the trace of any monument, remaining throughout Egypt, or Nubia, of earlier date;" and when we consider, that the Thothmes, to whom he alludes, is the third who bore this name, the assertion is far from being correct.

For an instance of the distinction between the third, and fourth Thothmes, I refer the reader to the Lateran Obelisk, where, if I am not mistaken, the name of the former occurs in the centre, and the other in the lateral lines;

Amunoph II agree very well; Thothmes IV will be his Horus, and Amunoph III, Rathotis. This is the Memnon of the Romans, not to say Greeks; there is *some* resemblance in the name of Amunoph, but he did not live at the time of the Trojan war; and when they ascribed to Memnon one of the tombs (5) of the kings at Thebes, which bears the name of a Rémeses, we may judge, what little faith can be placed, in a name, given by men, totally unacquainted with the history of the kings of Egypt. The tomb of Amunoph III *really* exists in the western valley. The Memnonium of Thebes was built by Remeses Maiamun (or Miamun) that of Abydus by his father, and completed by him; they must have been guilty of another error here, (if these are the Memnonia of Strabo) an error, into which they were probably led by the name of Miamun, which is easily converted into Memnon. This title (very common in the names of the Theban Princes) *also* belongs to the king, whose tomb they ascribed to the son of Tithonus. Amunoph III, it appears, had a brother, who shared with him the sovereign power, during the first years of his reign. The queens Amenses, and Achencheres are omitted, and evidently no mention is made of them, either in the Abydus or Theban lists. c. d, of which I can only make amun-ma-namek, will be his

---

and likewise to No. 13, *Plate I*, which bears the following construction : " the good god, lord of the world (Amunoph II" *i. e.* his prenomen) " the giver of life; his son who loves him, lord of ... (Thothmes IV) the giver of life; his son who loves him, lord of the foreigners ?" (Amunoph III's prenomen, " lord by Ra and truth) son of the sun, Amunoph, beloved of Amun."

(5) These tombs are the syringes (tunnels) of Pausanias (l. c, 42) and other writers.

king Achencheres. Monsr Champollion calls this, Horus; no doubt from the hawk. Rameses I, will be Acherres or Cherres, a name perhaps taken from the prenomen; and if M, N really be Chebron, the resemblance between the prenomen of this, and of the former might justify this opinion. The next, according to Manetho, should be Armaïs (the supposed Danaus) of which I can only make a name, (1) like Amun-mai-oseen, or Pthah-mai-oseen, a nomen which is much varied. I am sorry I cannot agree with Monsr Champollion, respecting this name, of which he makes two kings, the one called Ousirei, the other Mandouei. I can, after a careful examination, venture to assert, the non-existence of two kings bearing the prenomen g.

1. Because I have found all the variations of the nomen, on the same monument, and as the father of Amunmai Remeses.

2. Because I have observed, in the names, marked m. n, and o. p, that the figure of the deity, with squared or clipt ears, is substituted for Osiris.

The figure, I here allude to, is frequently erased, but I have not been able to discover by whom, or at what period, whether by the Egyptians themselves, or by the Christians. The most satisfactory point of agreement is in the name of Remeses Miamun, (2) who is doubtless the

---

(1) It seems to bear some resemblance to that of Osymandyas, who, if he be Memnon, or to use Strabo's words, "if Memnon be called Ismandes," may be Amunoph, the father of Sesostris, and son of Remeses.

(2) From the great variety in the disposition of the characters, throughout the names of the kings, I am induced to believe that our reading Amunmai, for Mi-amun would not materially alter the name; though the sense may

one before us, i. j. Of the father, and grandfather of this king we have the prenomens, in a curious tablet (3) at Karnak, discovered by Mr. Burton, and in several places at the temple of old Qoorna, (4) which are at all events a very strong, if not a decisive proof, that all the lists in *Plate I,* point out a succession of kings.

Some may question the name ixi being the same, as that given in the tablet before us, or i No. 2.

I confess, from the first sight of the hieroglyphics, on Egyptian obelisks, I was induced to consider the lateral lines posterior to that of the centre; an opinion, which, generally speaking, I have had no reason to change, at least whenever the names in the centre line *differ* from those of the lateral ones; but when the names are the *same* in all, we may fairly conclude, that the whole was sculptured during the reign of the *same* king. Such appears to have been the case in the obelisks at Luqsor. But let us consider the arguments on both sides.—1. *Some* of the centre lines contain the prenomen i No. 1, and the sculptures of all of them are cut deeper than those of the side; this would seem to favor the opinion, that this prenomen belonged to a king anterior to i No. 2, (which name is in *all* the lateral lines). 2. *Other* of the centre lines present the last mentioned prenomen, cut with the same depth, as the other, before alluded to; and the square title under the hawk,

---

be changed; as in "beloved of Amun," and "loving Amun;" vide names q, and x, and their variations, *Plate II,* where in one Amun *precedes,* in the other *follows* the sign "beloved."

(3) *V. Plate I,* No. 8; *v.* also Mr. Burton's Excepta No. 1, *Plate XVII.*

(4) *V. Plate I,* Nos. 9, 10, 11.

which precedes the one, also precedes the other. We know that all (I may say all) the Egyptian monuments were sculptured, and finished after their erection; (1) this is not confined to the walls, or the propyla of the temples, but extends to the columns, and also to the obelisks. The hieroglyphics in the lateral lines of some of these last, were added long after those of the centre; yet it does not appear to have been the case, in those I now refer to; nor are there any grounds for supposing, that the sculptures of the centre lines were left uncompleted, and being found in that state by a later king, were finished by him, at the time he added those of the sides. I shall, for the present, merely refer the reader to the tablets of Abydus, and Thebes, and to those before mentioned, in which the prenomen i No. 2 (2) (and *not* No. 1) is given as the son of g, who is

---

(1) This will also apply to the pyramids, which, according to Herodotus, were finished from the top to the bottom; that is, beginning with the upper part. The meaning of the word εκποιειν though so very simple, never struck me till I saw the false pyramid; here some of the stones of the centre tier (for the construction is different from that of the pyramids of Geezeh) are left with their original rough projecting form, while others are *smoothed off;* by which means the shape, and face of the pyramid becomes *made out.* Having built the pyramids in form of steps, they cut away the projecting angles, and smoothed the face of them to a flat inclined surface, as they descended; the step immediately below serving as a resting place, or scaffolding, on which the men worked; so that, in fact, the pyramids have *no casing*, any more than the pyramidal towers of the propyla, or the walls of the temples, which were finished, or "*made out*" in the same manner.

(2) Monsr Champollion, perhaps for some reason, makes of these, *two* kings, the one a *predecessor*, the other a *successor* of Remeses III. There is one mode, and one only, of reconciling this point, they *may* have been brothers, yet this is very improbable. But what grounds there can be for placing, *between* these two names, that of another monarch, I cannot imagine.

certainly prior to i No. 1; assuring him at the same time, that I have frequently met with both of them in the same buildings, and forming part of the same sculptures.

The second variation of k (3) is taken from a procession of the sons of the last mentioned monarch, at the Memnonium, where the only figure having the title of king, or an oval, is the thirteenth in order of their march, and perhaps also in age; who has before him this prenomen, the form of which may have been altered from "beloved of the gods," to "beloved of Amun," after his accession to the throne.

SUCCESSORS OF REMESES MIAMUN.

For the succession of these kings to Remeses III, I have been guided by the lists of Medeenet Haboo, by the occurrence of their names on the ruins, and in o. p. by a tablet in the valley of the queens, at Thebes, where this last accompanies that of q, r. The names of these three successors of Amun-mai Remeses are, I confess, perplexing, from their disagreement with the list of Manetho; yet our not possessing a copy of his original work renders the authority of the extracts of no great weight; and we find, that in the series given by G. Syncellus, other names are inserted between this king, and Sethos. That marked m. n. calls

---

(3) The nomen and prenomen k. l. are arranged in a singular manner round a column in a mosk in Qahirah, with that of Amunoph III in a square space, in the centre; of which I have been fortunate enough to obtain a copy.

The sons of kings had a name, like that of other individuals, not enclosed in an oval; this, with a prenomen, was added, after their accession to the throne.

to mind the name of Osymandyas, (4) even more than that of g. h.

Before I decide whether the second or third Remeses bore the name of Sesostris, I think it right to bring forward some of the main arguments on both sides, in order that the reader himself may decide, to whom the name of the great conqueror belongs, whether it be Sesostris, Sesoosis or Sethos, which last seems merely to have a slightly analogous sound to recommend it.

1. The name i No. 2, being found on the Lycus (now nahr el kelb) near Beiroót, in Syria. (5)

2. Being also in Nubia, which would seem to agree with Herodotus's account, who says, that Sesostris was the only Egyptian king, who reigned in Ethiopia; his information on this point is however erroneous, as the names of Thothmes and Amunoph occur in Nubia, and farther southward, than that of the above cited king.

3. The extent of his victories, represented on the buildings at Thebes. The account given by Tacitus that Rhamses was the king, whose victories are the subjects of the sculptures at Thebes, is too vague to be of any weight

---

(4) If Diodorus is correct, Osymandyas must have been a very early king.

(5) Syria however was frequently invaded by the Egyptian princes, as I have endeavored to show in my Materia Hieroglyphica, Part II; and it is this circumstance to which Pliny (c. 29) alludes, when he says "*Æthiopia . . . clara et potens etiam usque ad Trojana bella . . . . et Syriæ imperitasse eam . . . patet.*" This word Æthiopia is frequently used by ancient authors for the Thebaid, and though Pliny is here speaking of Ethiopia Proper, I am still inclined to believe, he has, in this place, confounded the two.

on either side, since we find *they* are of the time of *both* these kings, as well as of the father of Amun-mai Remeses.

4. He was attended in battle by his sons, which we find both at the Memnonium, and at the palace of Medeenet Haboo; the former being of i, the latter of g.

5. Sesostris is supposed by some,(1) to have made a change in the style of the sculptures; this may apply to Remeses-mai-Amun, from his having introduced, intaglio, instead of relief, in the temples, whereas, before his time, it was confined to obelisks, to small buildings, and subjects of minor importance; but, Remeses III again introduced a style of intaglio, of a very peculiar character, which had *never* been adopted by any of his predecessors, or was imitated by any of his successors.

6. The Ramses, generally supposed to be Sesostris, was son of Amunoph, and grandson of a Ramses. We now have, for certain, the father, and grandfather of Amun-mai-Remeses; but can we make Amunoph from the nomen of the former? The same difficulty presents itself in the name of the father of Remeses III: Remeses however is the name of the grandfather of i; this last circumstance might decide the question, were it not, that we are assured, that Sesostris was the first who fitted out ships of war, and engaged his enemies by sea, which we find represented at

---

(1) I must however confess, that I find no authority in Diodorus for this conjecture, and the reasoning of the learned Winkelmann founded on false premises has naturally led to false conclusions. *V.* his remarks, book 2, c. 1, s. 10 Note 1.

Medeenet Haboo, (2) and not among the battle scenes of Amun-mai-Remeses.

I leave this point to the decision of the reader, and most willingly incline to either opinion, whenever the claims of one of these kings shall be clearly established: while for my own part, I see no reason, why Amun-mai-Remeses, or Remeses-mi-Amun of Manetho, should not have borne the name of Sesostris, as well as of Egyptus.

SUCCESSORS OF REMESES III.

Thus far I have been guided by the lists of Abydus, the Memnonium, and Medeenet Haboo, but not without having my reasons for placing them in this order confirmed (1)

---

(2) I must inform the reader at the same time, that this naval fight *may* have been on a river (probably the Euphrates) and the ships, belonging originally to the enemy, *may* have been seized by the Egyptians, and not fitted out by them; an opinion, to which I myself incline.

(1) I had drawn out my proofs of their priority, from the sculptures, with the intention of inserting them here, but as they would increase the bulk of this work, and trespass too much on the patience of the reader, I have thought it better to suppress them.

In the 25th dynasty I am obliged to admit two kings bearing the name of Sabaco, which indeed seems required, to keep up a harmony in the events recorded by ancient authors.

First—How otherwise could the Sabaco who dethroned Anysis be the same from whom Psamaticus fled on the death of his father Nechos, as mentioned by Herodotus; the former reigned fifty years; Anysis on his return, seven; Sethos, forty; and Psamaticus, fifty four.

Secondly—This Sabaco never put any one to death, according to the same historian.

by minute investigation of the sculptures of the temples, in which they are found. For the order we ought to observe in placing the kings, who succeeded Remeses III, we want other similar series, which some one may perhaps hereafter be fortunate enough to meet with; though it appears to me our hopes are not likely to be realized, from the few buildings that remain of a date posterior to these; owing to later kings (2) being contented to add parts to the earlier buildings, and to their not being the original founders of them; the sculptures, in consequence, consisting merely of offerings to the deities, and other similar subjects: thus we read in Herodotus, of vestibules in the temple of Pthah, at Memphis, being added by different kings; thus again, the temple at Karnak is the work of a number of successive (3) monarchs, even to the time of the Ptolemies and Cæsars: these last, particularly the Ptolemies, in order to conciliate the goodwill of the priests, and consequently gain an influence over their Egyptian subjects, deviated from this principle, and founded a great number of temples in every part of Egypt; sometimes destroying the former buildings, and using the materials in the construction of their own,

---

(2) In the cities of the Delta, and lower Egypt, many temples were *founded* by the later Pharaohs; but the remains there are now very inconsiderable: Nectanebo, for instance, appears to have been the founder of the temple of Honurius, or Mars, at Sebennytus.

(3) If we except Sabacho, Tirhaka, Psamaticus, the supposed Nectanebo, and one or two others, very few additions were made, from the time of Remeses III, until the accession of the Ptolemies; Memphis, and Sais being preferred to Thebes, which at last became so much neglected, that in Strabo's time, it was no longer a city.

sometimes building them in towns where none had before existed. Hence we find, that besides several additions made in the reigns of the Ptolemies, the *remains* of that period are nearly equal in number to those of the time of Pharaohs. The most remarkable ruins of the last mentioned epoch, are the pyramids; the obelisks of Heliopolis, and the Faioom; a small ruined temple at Til-el-Amarna; a few remains at Coptos, of the time of Thothmos III; and at Medamot, of Amunoph II; Karnak; Qoorna; the supposed Memnonium; Medeenet Haboo; Luqsor; El Hegs; Elephantina; some few of the ruins at Philœ; and in Nubia, the excavated temples of Gerf Hossayn; E' Sabooa; Kalabshee, E' Dayr; Aboo Simbel; and Ferayg; with the small temples at Amada, Samneh, and Soleb; besides the sculptured tombs at Thebes, and Beni-Hassan, and all the larger excavations in the mountains of Egypt. The principal Ptolemaic remains, in the Sayd, are the porticos of Oshmoonein, and Gow; a small building behind How; Dendera; a Pylone (4) at Qoos; Medamot; Tuot; Erment; at Esna, and at the supposed Aphroditopolis, and Contra-Latopolis; Edfoo; Kom Ombo; Philœ; and in Nubia, Dabobd; Kalabshee; Tayfee; Dandoor; Dakkeh; besides several pylones, and small sacella in Thebes, and other towns; and some of the temples of the Oases; though the greater part of these are of Roman date.

---

(4) We have authority for this word, in a Greek inscription in the great Oasis; and for propylon in another at Dendera; they apply to an isolated gateway.

UNPLACED KINGS.

The names in *Plate III*, (*Plate V* of the Materia Hieroglyphica), are of kings the order of whose succession is doubtful, and who cannot therefore be arranged in any list, like those before given. I shall make but few remarks on them here. The name O is probably of Uchoreus, or Ocaras; it may be easily mistaken for that of Acoris of the 29th dynasty, but as I have been assured by Lord Prudhoe and Major Felix (to whose kindness I am indebted for several names in this plate) that it is found *beneath* that of Remeses-mi-Amun, at El Hegs, this monarch must be at least anterior to the 18th dynasty; it is also found in the quarries of Gebel Mahsara.

U. W. This king is posterior, at all events, to Thothmes IV; and the costumes of the soldiers, who are represented attending this king, in the sculptured grottoes of Til-el-Amarna (from which these names are taken) are of a very old style. The form of the figures, and the designs are different from those in any of the ruins, or grottoes of Egypt. (1) The king is here introduced, making offerings to the sun itself, (2) which showers down rays, terminated by human hands, one of which gives the symbol of "life" to the king, over whom are the four first ovals. These grottoes I had the good fortune first to notice, on my way

---

(1) Except at Gebel Toona to the west of Oshmoonein, where the same king, and similar sculptures are represented on the face of the rock; and in some ruins close to Qoos. I since hear of these names being found at Abydus.

(2) Called Atinre. If Amunti signifies "receiver and giver," Atinre may be the "giving," as Amunre the "receiving sun."

up the Nile in 1824, at which time they had not been visited by any modern traveller; and on a second visit in 1826, in company with Mr. Burton, we discovered in the mountain behind these grottoes, a large alabaster quarry, which led us to believe, the town, near the modern village of Til-el Amarna, was the Alabastron of the ancients. This town, which is the most extensive next to Thebes, contains several curious buildings; but the temples, which were of sandstone have been purposely destroyed: the only sculptures, I could there discover, were of the same king, whose name occurs in the grottoes; and the plans of some of the houses and gardens very much resemble those represented in the excavated chambers of the mountain; indeed the remains of these houses are more interesting than in any of the ruined towns of Egypt, being more perfect and of much greater extent. Pliny places Alabastron on the Nile, and Ptolemy gives it merely an inland situation like Hermopolis. Another reason which led me to conclude, that this town was not in the mountains (where I had in vain taken some trouble in searching for it) was, that in two inscriptions I met with in the desert, the writers call themselves natives of Alabastron, which was not likely to be the case, were it (like the towns of the Porphyry and Claudian mountains) in the desert; the error has originated in the latitude and longitude of Ptolemy; on which I hope, at some future time, to have an opportunity of speaking more fully, than the limits of this work allow me at present.

Each name is placed over a sitting figure, to whom Thothmes III is making offerings : they are undoubtedly his predecessors, and all of them deceased, at the time these were sculptured; but if his immediate ancestors, or no, if Ethiopians,(1) if a Theban, or other dynasty, or at which of the two to begin, I am at a loss to determine. Some few of the names in No. 1 are found in the Abydus, and Theban lists. No. 1 may contain those of the predecessors of the 16th dynasty, since the first in the lowest line is of Osirtesen I, but the two first in the next line are of his immediate successors.

PTOLEMIES.

It was my wish to have given a list of the Ptolemies, but as I have very few with me I do not think it worth while inserting them.(2) It may be as well to observe, that the title of these kings follows, and is not introduced within the ovals; that Ptolemy Alexander I (with his

---

(1) Several authors affirm that Ethiopian princes ruled in Egypt, at different times: Herodotus in particular mentions this fact; and Agatharcides states that they conquered the country, and were said to have finished the buildings called Memnoneia. On this point however I imagine he must have been misinformed.

(2) *Vide* however my Materia Hieroglyphica *Plate IV.*

mother Cleopatra) had the titles of Philometores Soteres, and "Soter god, son of a Soter goddess:" that Dionysius had those of Philopator, and Philadelphus: and Neocæsar, with Cleopatra, that Philopatores.

CÆSARS.

On the list of Cæsars, contained in *Plate V*, it is scarcely necessary to make any remarks; I cannot however allow this opportunity to pass, without observing, that the ram(3) has the force of s. as well as b, as I have many instances of it, and those not from any errors of the sculptor, but evidently, from its frequent occurrence, intentionally substituted for other signs of the former letter.

As I may be blamed for neglect, in omitting altogether the explanation of these names, I shall notice them briefly as follows: Nos. 1 and 2 are of Autocrator Cæsar (Augustus) 3. 4 of Tiberius Cæsar. 5. 6 of Autocrator, beloved of Pthah and Isis; Caius Cæsar Germanicus, the everliving. 7. 8. Autocrator, Tiberius Claudius. 9. 10. . . . . the beloved of Pthah and Isis, Autocrator Nero. 11. 12. 13. Vespasianus, and Aut. Cæsar Vespasianus. 14. Aut. Titus Cæsar. 15. 16. Aut. Cæsar Domitianus Germanicus. 17. 18. Aut. Cæsar Nerva (4) Trajanus Germanicus Dacicus.

---

(3) Though generally supposed to be a ram, I am inclined to consider it a goat, called Baempi, in Coptic, whence the b.

(4) The lion is used for the r of Cæsar, and of Nerva. This is not unusual.

19. 20 Aut. Cæsar Trajanus, Adrianus . . . . 21. 22. Aut. Cæsar Titus Ælius, Adrianus Antoninus . . . . . Eusebes. 23. 24 Aut. Cæsar, Antoninus Aurelius. . . . . 25 to 31. Aurelius or Verus, Antoninus, Sebastos Autocrator, Cæsar, Lucius, Verus; 32 is imperfect.

We should at first sight be induced to assign this name to Marcus Aurelius, but the word "Lucius" decides the question in favor of the cotemporary of the philosopher, and his colleague in the empire. Should we be inclined to prefer the word Aurelius, as suiting the hieroglyphics better than Verus, I do not think it impossible that the name of his father-in-law may be here substituted for his own. In No. 21 it seems that Antoninus Pius has adopted the prenomen, as well as nomen of his predecessor.

Nos. 33 to 36 are of Autocrator Commodus. The word Cæsar, having always the plural termination s. would lead us to suppose, it was used like Soteres, Philopatores, in the sense of "gods Cæsars." The sphynx is synonymous with the cup, as signifying "lord" or "Neb;" a remarkable instance of this is seen in the name of the supposed Nectanebo (of the 30th dynasty.)

PHONETIC ALPHABET. [*Plate VI.*(1)

In introducing this Alphabet, I do not wish, that any one should for a moment suppose, I claim any discovery;

---

(1) *Plate VII* is omitted, as the hieroglyphics given therein will be found in *Plate VII* of my Materia Hieroglyphica, and in the vocabulary of the same.

but as every addition of characters is desirable, I have thought it as well to allow this to accompany the names, it is intended to decipher. Those marked "proved" are taken from the names of the Cæsars;(2) those in the next compartment, there is good reason for admitting, but without any *positive* authority; and those marked "doubtful," are either conjectural, or rarely found.

Of the Egyptian Mythology, too little is as yet known, for me to venture on so intricate a subject. I shall only here suggest a few cursory remarks. The eight great gods seem to be:—

1. Nef or Kneph, the Jupiter Hammon Cenubis, or Amenebis of the Romans, with a ram's head.

2. Amun Ra, the Amun of Thebes, or Theban Jupiter, represented with a head-dress containing two long feathers.

3. Ra, Re, or Phra, the sun, with a hawk's head.

4. Pthah, Vulcan, generally under the form of a mummy, holding the usual sceptre of the gods, with that of life and stability; Honsoo differs from this deity, by the addition of the crook, and flagellum of Osiris, and the lock of hair.

5. Khem, Pan, Chemmis, the god of Panopolis: who is found at one end of a block, containing a Greek dedication, to Pan, at E'khmim; having the form of Priapus.

---

(2) The force of the characters is frequently derived from the initial of the object represented: thus, a goat stands for b, from its being the initial of the word baampe; an owl for m, from moulag; a star for s, from siou; &c.

6. Athor,(1) Aphrodite, with a head-dress composed of a globe, and long horns; also under the form of a cow.

7. Buto, and

8. Neith, Minerva.

Osiris in his principal character, Isis, Nephthys or Nepthys, Anubis, Horus the son of Osiris, Harpocrates, Thoth and perhaps Typhon seem to be known; though there are many doubts respecting the form, name, and character, of most of the other deities. Whether the goddess,(2) bearing on her head a single feather be Sáté,(3) or not, she is at all events the same as seen with outspread wings, in the tombs, and on the sarcophagi.

The goddess with the lion's head is called Thriphis, in a Greek inscription at Athribis, or Crocodilopolis near Soohag, and in that at E'khmim; and the god of the Nile, with the vases, and water plants, appears to bear the name of Hapi.

I cannot dismiss this subject, without introducing the mention of Dr. Young, whose name is, and I hope, always will be intimately connected with the study of

---

(1) This I have since had reason to alter, and place Sáté, or Juno, instead of Athor, as one of the eight great deities.

(2) I should add, that Isis and Nephthys also appear frequently under this form, on the sarcophagi, and in the tombs.

(3) I have since found this figure in a tomb at Thebes, *with her eyes closed*, which agrees exactly with the description given by Diodorus, of the figure of truth, and which seems to be nearly related to Thummim of the Hebrews, a word that admits of a similar interpretation.

Hieroglyphics. Though, rather prematurely, I avail myself of the present opportunity (for fear another should not be afforded me) of returning him my sincere thanks, for his goodness, in taking under his tutelary care those papers, which Sir W. Gell did me the favor to forward to England; and I feel a pleasure in thus being able publicly to acknowledge their kindness.

NOTE.

Since writing the foregoing pages, I have had the good fortune, to meet with the names given in *Plate V, Part II,* in a tomb at Thebes; the sculptures of which are of the time of Amenoph I; whose name occurs here, as well as five or six of his predecessors, and his daughter Amenses, who is mentioned by Manetho. The reed, or character signifying king, is evidently, when alone, put for the word souten, "ruler." The bending line, and the sign of life, or the crux ansata, placed after the names of females, instead of the pyramid and crux ansata, seem also to signify "the giver of life". Both this line, and the pyramid have the force of t.

THE END.

(10)

(11)

(12)

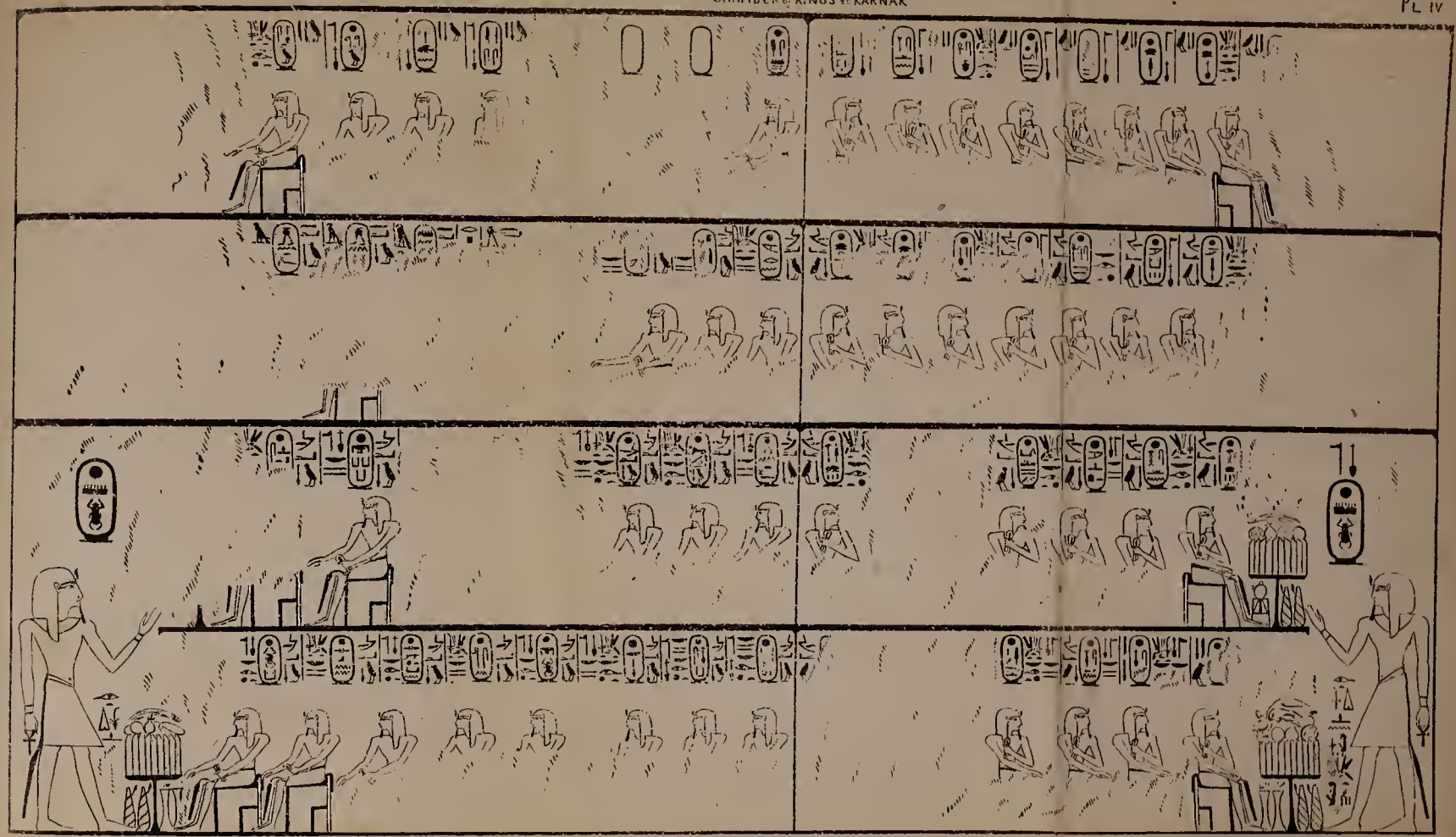
(13)

8)

(9)

(N°2)
from the Memnonium, built by
For N°1, vide Pl. IX. of my Materia Hieroglc.
(3.)
(3 b)
(4)
(5)
(6)
from Medeenet Haboo, built by
(7)
from a tomb, Thebes.
(7.b)
from Abydus.
(8)
(9)
(10)
(11)
(12)
(13)

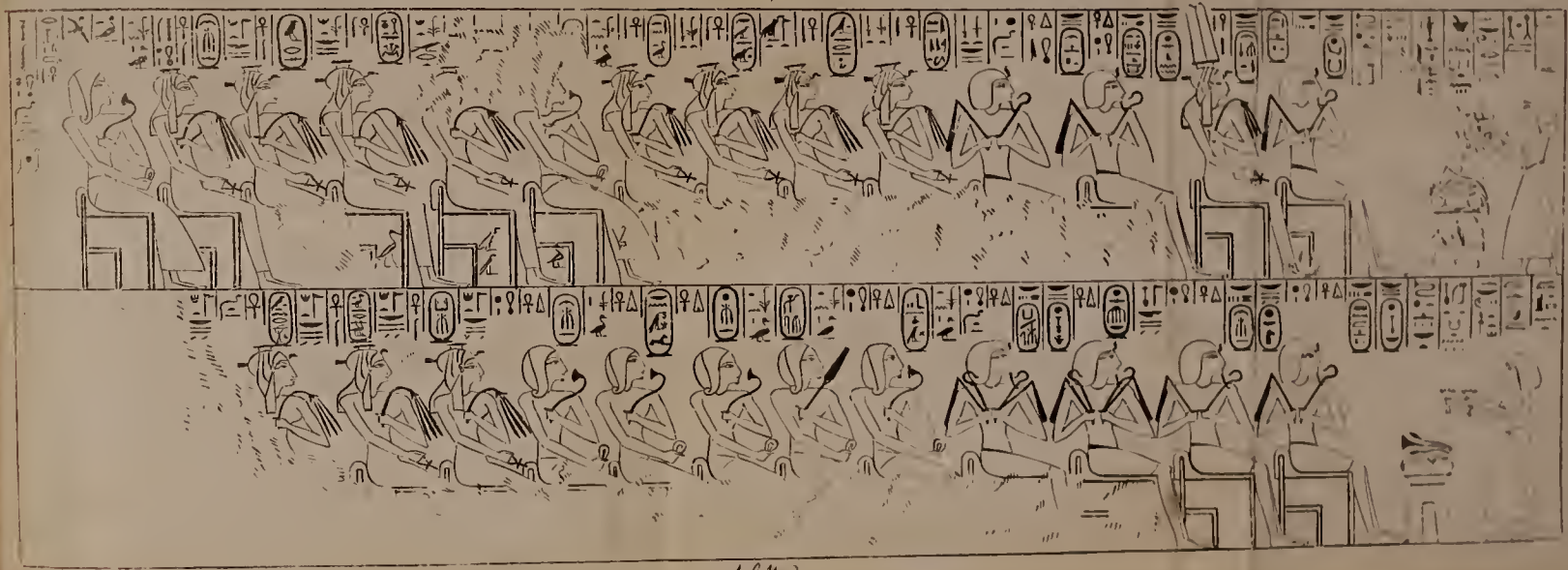
N°. 2.



N°1. N°2

1
2
3
4
17
18
19
20

(part 2)



J.G.H.

A and other vowels.
B. OY
Δ.T.Θ.
Ζ.
Ч.YO.Y
Γ. K.
M.
N.
Σ.
Π. Φ.
Λ. P.
Ϣ
Ξ
NUMBERS.
proved
probable
doubtful
NT for Δ
AY
MA
TO
MN
1332
In the year 77
1000 Vases
1000 Bulls
1000 Gebes

X 92

Deacidified using the Bookkeeper process.
Neutralizing agent: Magnesium Oxide
Treatment Date: June 2007

PreservationTechnologies
A WORLD LEADER IN PAPER PRESERVATION
111 Thomson Park Drive
Cranberry Township, PA 16066
(724) 779-2111

THE LIBRARY OF CONGRESS